
Mr. WILSON's
S E R M O N S
O N
Several T E X T S
I N
Genesis, Exodus, and Leviticus,

4454 b.36

SERMONS

General Texts

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General and Particular
Texts



BY THOMAS WILSON, M.A.
Treasurer of the Church of England

Printed by St. Dunstons Church in Fleet Street, 1701

SERMONS

ON

Several TEXTS

IN

Genesis, Exodus, and Leviticus.

By THOMAS WILSON, M. A.
Presbyter of the Church of *England.*

L O N D O N:

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Errata in words, thus Correct:

PAg. 14. L. 15. *Sivady*. p. 17. l. 3. *Animas*. p. 33. l. ult. *rigorous*. p. 201. ult. blot out *iss*. p. 320. l. 26. *their* pos. p. 329. l. 3. *Satana*. l. 6. *inquit*. l. 8. add L. 2. c. 4. p. 330. l. 41. *suâ naturâ*. l. 43. *inclinantur*. p. 367. l. 5. f. hand. r. *Land*. p. 382.  p. 423. l. ult. *with his*.

Errata in stops, thus Correct:

P. 33. L. 2. *Wealth*. l. 5. *own*, p. 39. l. 10. *Law*, l. 27. *praised*, p. 92. l. 26. *his*, p. 122. l. 12. *great*: p. 130. l. 18. *immortal*: * as p. 143. l. 17. *it*, p. 144. l. 25. *God*; p. 159. l. 11. *troubled*: p. 202. l. 28. *World*, p. 288. l. 4. *Welfare*, p. 305. l. 11. *Divinity*, p. 327. l. 21. *understand this*, p. 329. l. 8. *reprobos, eorum corda*.

Other stops mistaken, or omitted, the Reader may easily discern, and correct.

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G E N. I. 26.

*And God said, Let us make Man in
our Image, after our Likeness.*

ALL things Necessary, Conve-
nient, and Delightful, being
prepared for Man (*Light, that
he might see ; Air, that he
might hear and breathe ; Dry-land, for
him to walk and abide upon ; Herbs and
Fruit-trees, for his food and sustenance ;
Fish and Fowl, Cattel and Creeping things,
for his service, and his governance :*)
Now God sets about the forming of this
Chief piece of all, *Man ;* who is to bear
his own *Image*, and to be *Lord and Ruler*
of all the Earth. *And God said, Let us
make Man, in our Image, after our Like-
ness : and let them have Dominion over
the Fish of the Sea, and over the Fowl of*

B

the

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the Air, and over the Cattel, and over all the Earth, and over every Creeping thing, that creepeth upon the Earth. So God created Man in his own Image, in the Image of God created he him: male and female created he them. ○ A more particular and

* Ver. 7, 21,
22, 23.

*distinct account hereof we have in the next Chapter: * The Lord God formed Man of the Dust of the ground, and Breathed into his Nostrils the Breath of Life; and Man became a Living Soul.— And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his Ribs, and closed up the flesh in stead thereof: and the Rib which the Lord God had taken from Man, made he a Woman.*

Let us make Man in our Image. These words denote the Excellency and Dignity of this Creature. All the rest God formed only by speaking the word [*He said, Let there be Light: Let there be a Firmament: Let the Earth bring forth Grass, &c. And it was so:*] But Man he forms and fashions, as it were, with his hands; and he breathes his life from his mouth. Thus we may apprehend it was: God first forms, out of the *Earth*, the *Shape* and *Image* of an human *Body*, in all its *parts* and *members*: and then *breathes* upon the *face*, or into the *nostrils*

strils of it : whereby it turns immediately into *flesh, blood, and bones*, and becomes *Living and Sensible*. (a) And with the same breath he forms and infuses into it a *Spirit*, which *understands and wills* : and this Spirit he *unites* to it in the *closest* and most intimate manner, by a *vital union*. And now is there a *Rational Living-creature* : which is *Man*; (b) who consists of an inward immaterial *Spirit*, and an outward *Body of living Flesh*. * The Body God formed out of the *Earth*; the Spirit he *breathed*.

* Eccl. 12. 7.
Job 33. 4. &
32. 8.

1. Let us consider the *Creator*. It is *God*. *God said, Let us make Man*.—*The Lord* [Jehovah] *God formed Man*. It is plain that he speaks unto *another*, and *such* an one that is *like himself*, of his own *nature and substance*, *God with him*.

(a) *Clem. Alex. Strom. L. 5. p. 593.* λέγει ὁ Μωϋσῆς, ψυχὴν τὴν λογικὴν ἀνῶθεν ἐμπνεύσασθαι καὶ τὸ Θεὸν εἶς πρῶτον.

(b) *Iren. L. 5. C. 6.* Anima & Spiritus pars hominis esse possunt, homo autem nequaquam : perfectus autem homo commixtio & adunitio est Animæ assumptis Spiritum Patris, & admixta ei Carni [al. admixtæ in ea Carne] quæ est plasmata secundum imaginem Dei.—Commixtio horum omnium [Carnis, Animæ, & Spiritus] perfectum hominem efficit. *Vid. C. 9 Orig. in Mat. 23. Tr. 26. In Mat. 24. Tr. 31. In Joan. Tr. 32. In Rom. L. 1. Vid. 1 Thes. 5. 23.*

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and that hath, as he himself hath, the power of *creating*. And who can this be but his *Son*, our *Lord Jesus Christ*? Who is indeed *God*, and was *with* the Father in the *beginning*, when he *created* all things, and *by whom* he did create them. This was the Common Opinion (c) of the *Antients*: and it is the plain Doctrine of the *Gospel*. Joh. i. 1, 2, 3. *In the beginning was the Word, and the Word was with God, and the Word was God.*—
All things were made by him, and without
 x *him was not any thing made that was made.*
 Ver. 10. *The World was made by him.*
 Heb. i. 2. *God by his Son made the Worlds.*
 Eph. 3. 9. *He created all things by Jesus Christ.* Col. i. 16. *By his Son all things were created that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: i. e. the supremest Angels.* Manifest it is by these Texts, that the Son was not a *passive Instrument*, but an *efficient Cause*; and being *God*, he did

(c) *Ignat. ad Tars. & ad Phil. Iren. L. 5. C. 6. & 15. Just. Mart. Apol. 1. It. Dial. & ad Diog. Clem. Alex. ad Gent. It. Ped. L. 7. Orig. in Gen. H. 1. It. in Joan. T. 1. Con. Cels. L. 2. & 6. Tertul. de Resur. C. 5. & 6. It. adv. Prax. C. 12. Cypr. Ep. 56. Lact. L. 2. C. 9.*

cooperate, create with the Father. And so again is it written, expressly, Heb 1. 8, 10. Unto the Son he saith, Thy Throne, O God, is for ever and ever. — And, Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. The same is also clear from my Text, Let us make Man: he joined in all the former Works, and now must do the same in this which is to be the last and the chief of all. But then we must understand, (d) that as the Father is the

(d) *Ignat. Ep. ad Philip. Olim omnem naturam tam sensibilem quam intelligibilem condidit voluntate Patris. Iren. L. 4. Praef. Homo per manus Dei plasmatus est, h. e. per Filium & Spiritum: quibus & dixit, Faciamus hominem. Item, L. 5. C. 6. & 15. & 16. & 17. Verbum vitam in Creatione, ut opifex, dedit. Tertul. adv. Herm. C. 22. In Evangelio ministrum & arbitrum Rectoris invenio Sermonem. Orig. in Job, L. 3. Conditor coeli & terrae Christus Filius Dei. Item, De Princ. procem. Ante omnem Creaturam natus ex Patre, in omni conditione patri ministravit. Ir. Con. Cels. L. 2. Huic Pater jubendo dixit, Fiat lux, Fiat firmamentum, & reliqua quaecunque jussit Deus fieri. Huic etiam dixit, Faciamus hominem ad imaginem nostram. Verbum autem Dei jussu fecit quaecunque Pater mandavit. L. 6. Immediatus Opifex est Filius Dei Verbum, qui velut suis manibus mundum fabricaverit: Verbi autem Pater, cujus mandato mundus sit per ipsum Filium conditus, est primarius opifex. Laet. L. 2. C. 9. Exorsus Deus fabricam mundi, illum primum & maximum Filium praefecit operi immenso, eoque simul & Consiliario usus est & Artifice in excogitandis, ornandis, perficiendisq; rebus.*

*superior, so he is the principal Operator : the Son works by his Order and Command, and according to his directions : Let us make Man, in our Image, after our Likeness. And the Apostle plainly makes a distinction, saying, * To us there is but one God, the Father, of whom are all things, and we in him [† for him :] and one Lord, Jesus Christ ; By whom are all things, and we by him.*

* 1 Cor. 8. 6.

† Rom. 11. 36.

Rev. 4. 11.

2. Let us now consider the *Person made*. It is *Man* : who consists of a *Body* and a *Soul*, of *Flesh* and a *Spirit*.

1. As for the *Body* : This was formed out of the *Earth*. Gen. 2. 7. *The Lord God formed Man of the Dust of the ground. Ch 3. 19. Out of the Ground wast thou taken : Dust thou art, and unto Dust thou shalt return.* Eccl. 12. 7. *The Dust shall return to the Earth, as it was.* This Dust formed and fashioned (as I have said) into the shape of Man's Body, was animated and quickened by the *Breath* and Power of God, and endued with all the *Senses*, Seeing, Hearing, Tasting, Feeling, Smelling, and with the Faculties of *Walking* and *Acting*. God breathed into his *Nostrils* the breath of *Life* : and Man became a *Living Soul*. So far Man is like unto the *Beasts*, and other *Animals* : and accordingly

cordingly is he called by the same Name that they are, נֶפֶשׁ חַיָּה, a *Living Soul*, an *Animal*. For so is it said of them: Gen. I. 20, 21, 24. *Let the waters bring forth abundantly the moving creature that hath life* [נֶפֶשׁ חַיָּה], the *Moving living Soul*—*And God created great Whales, and every Living Soul that moveth.*—*And God said, Let the Earth bring forth the Living Soul after his Kind, Cattel, and Creeping thing, and Beast* *. This is a Creature that lives by *breath* and *food*: a *natural Body*, that is maintained in its life by *natural things*. The contrary whereunto is the *Spiritual Body* in the *Resurrection*: the which shall live as a *Spirit* doth, of it self alone, without all *External supports*; like the *Angels*, who have life in themselves, and are not sustained by respiration of *Air*, and reception of *Meats* and *Drinks*. Thus the Apostle speaks, † *It is sown a Natural body, it is raised a Spiritual body. There is a Natural body, and there is a Spiritual body. And so it is written, The first man Adam was made a Living Soul; the last Adam a Quickening Spirit.*—*The first man is of the Earth, Earthy: the second man is the Lord from Heaven. As is the Earthy, such are they that are Earthy: and as is*

* See also C. 2.

19. & 9. 10,

12.

† 1 Cor. 15.

44, &c.

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*the Heavenly, such are they that are Heavenly. And as we have born the Image of the Earthy, we shall also bear the Image of the Heavenly.—Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption.—We shall be Changed.—The dead shall be raised Incorruptible. * From Heaven we look for the Saviour, the Lord Jesus Christ; who shall Change our Vile body, that it may be fashioned like unto his Glorious body. † Meats for the Belly, and the Belly for Meats: but God shall destroy both it and them. || Tho' Adam's Body was not to die, in case he had not sinned: * yet was its durable life to be maintained by Nutriment: As it was framed out of the Earth, so by the Earth was it to subsist, by eating Herbs and Fruits which spring out of it, and by breathing of Air which belongs to it. But the Body that shall be in the Resurrection, is of another Make and Constitution, like the Body of our Saviour, now glorified in Heaven, † in the highest Heaven, far above the Elementary World; which therefore receives no nourishment or sustenance from any material thing, but lives purely of it self alone, by virtue only of its Heavenly Frame and Temper. Of the Earthy Body thus again*

we

* Phil. 3. 20,
21.

† 1 Cor. 6. 13.

|| Gen. 2. 17.

& 3. 19. 22.

Rom. 5. 12.

1 Cor. 15. 21,

22. Heb. 9. 27.

* Gen. 1. 29

& 2. 9. & 3.

22. Ps. 104.

14, 15.

† Eph. 4. 10.

we read : Gen. 6, 17. *I bring a Flood to destroy all Creatures, wherein is the Breath of Life.* Ch. 7. 21, 22. *All Flesh died, that moved upon the Earth, both of Fowl, and of Cattel, and of Beast, and of every Creeping thing, and every Man; all in whose Nostrils was the Breath of Life.* Herein is Man like unto the Beast that perisheth; by breath in the Nostrils they both live; and when that faileth, they both die. Job 27. 3. *All the while my Breath is in me, and the Spirit of God is in my Nostrils, &c.* Ps. 146. 4. *His Breath goeth forth, he returneth to his Earth.* Eccl. 3. 19. *That which befalleth the Sons of Men, befalleth Beasts, even one thing befalleth them; as the one dieth, so dieth the other, they have all one Breath. This is the Body.*

2. As for the Soul or Spirit : this is quite of another Nature: For it neither eats, nor breathes, nor doth it die at all: But it understands, and wills; and it lives for ever. In respect of this it is that Man differs from a Beast, and far excels him. And so do the Scriptures speak of Him, by way of Eminency, upon this account. Eccl. 3. 21. *Who knoweth the Spirit of Man that goeth Upward, and the Spirit of the Beast that goeth Downward*

to the Earth? Ch. 12. 7. *The Dust shall return to the Earth, as it was: and the*
 X *Spirit shall return unto God, who gave it.*
 Prov. 20. 27. *The Spirit of Man is the Candle of the Lord, searching all the inward parts of the Belly.* Job 32. 8. *There is a Spirit in Man: and the Inspiration of the Almighty giveth them Understanding.*
 Ch. 38. 36. *Who hath put Wisdom in the inward parts, or who hath given Understanding to the heart?* Of this Excellent part of Man, his Spirit, we may note these things:

1. That it is a *Substance*; For it *Understands* and *Wills*, *Loves* and *Hates*, *Hopes* and *Trusts*. All which are manifestly *Acts* and *Properties* of a *Substance*; and cannot be performed by a meer *Quality* or *Mode*. Moreover, the Spirit can *subsist of it self* alone; which is the *Property* of a *Substance*: for it
 X *survives* the Body, as I shall shew anon. Wherefore I say, (e) Tho' it be in the Body, it is not there as an *Accident* in

(e) *Lat. L. 7. C. 12. Anima non pars Corporis, sed in Corpore est. Sicut id quod vase continetur, vasis pars non est, nec ea quæ in domo sunt, partes domus esse dicuntur: ita nec Anima pars est Corporis, quia Corpus vel vas est animæ, vel receptaculum.*

the Subject ; which Subject being *destroyed*, the Accident is *destroyed* with it : but as a thing *contained* is in the Continent, one *Substance* in another, as *Goods* in an *House*, or *Liquor* in a *Vessel* ; both which *remain*, when the House and Vessel *perish*.

2. The Spirit is a Substance *distinct* from the Body. Which we may conclude from the foresaid Reasons, *viz.* Because the *Acts* and *Properties* of the Spirit are of *another Nature* than those of the Body ; to the One belonging *Eating, Breathing, Hearing, Smelling* ; to the Other *Understanding, Willing, Hoping, Trusting* : and because the Spirit *lives* after the Body is *dead*. And so do the Holy Scriptures speak of these two as *distinct*. Matt. 10. 28. *Fear not them which kill the Body, but are not able to kill the Soul.* 1 Cor. 6. 20. *Glorify God in your Body, and in your Spirit, which are Gods.* 2 Cor. 7. 1. *Let us cleanse our selves from all filthiness of the Flesh, and of the Spirit* *.

* See 1 Thes.
5. 23. Eccl.
12. 7. 1 Cor.
5. 5 Job 32. 8.

3. The Spirit is a Substance *Immaterial*. This is the *Nature* of a Spirit, which is *truly* and *purely* such, *distinct* from Body. Luk. 24. 39. *A Spirit hath not Flesh and Bones.* Eph. 6. 12. *We* *
wrestle

wrestle not against *Flesh and Blood*, but against *Spirits of wickedness in high places*, [i.e. * the Devil and his Angels, the Prince of the Power of the Air, the Spirit that worketh in the Children of disobedience.] Isa. 31. 3. *Their Horses are Flesh, and not Spirit.* When Solomon tells us, that the Body was from the Earth, but the Spirit God gave; what less can we understand hereby, than that the Spirit was not from the Earth, not from any the subtlest part of the material World, the Fire, the Air, or the Æther (as neither were the Angels, † which likewise are Spirits:) but God formed it otherwise, purely and immediately out of nothing (as he did those heavenly Spirits?) Which Moses tells us was by breathing: to denote (I presume) * that it is a Spirit like himself, an immaterial substance (f). Created it was, as were all things else (God only excepted,

* Ver. 11. 16.
Ch. 2. 2. Rev.
12. 7, 12. &
2. 10. 1 Pet.
5. 8. Mat. 9.
34. & 25. 41.

† Heb. 1. 14.
Rev. 1. 4. &
8. 2. Luk 10.
20. Mat 8. 16.

* Job 33. 4.
& 32. 8. Eccl.
12. 7.

(f) Orig. Con. Cels. L. 6. Τὴν λογικὴν ψυχὴν πε-
ρῶμενοι ἀποδεικνύουσι κρείττονα πάσης σωματικῆς
φύσεως, καὶ ἑστῆσαν ἀόρατον, καὶ ἀσώματον. Lact.
L. 2. C. 13. Fictio corpore spiravit ei animam de
vitali fonte Spiritus sui — Constat [homo] ex Ani-
ma & Corpore, quasi è Cælo & Terra. Tertul. de
An. C. 3. Animam ex Dei flatu, non ex materia
vindicamus.

who

who did create them; * the *Father*, the *Son*, and the *Spirit*:) Even the *Angels*, † the *purest* and the *noblest* of them. And why should it be thought any more strange that God created an *immaterial* Substance, than a *material*? Could he not as well produce a *Spirit* out of *nothing*, as a *Body*, as all the *Bodily World*, out of *nothing*? (* as indeed he did, and all the *spiritual* World too: † for there was *nothing* at the first besides *himself*: * he only is *eternal*, from *everlasting*.) Now the *Soul* or *Spirit* of *Man* being *created*, we may from hence assure ourselves, that it is not a *portion* or *particle* of the *Divinity* or Substance of *God* (as neither are the *Angels*, which are far *more excellent* *Spirits*; for that they also were *created*). And who Indeed can think that *God* who sent his *Son* to *save* our *Souls*, sent him to *save* a *portion* of *himself*? or that when our *Souls* are *glorified* in *Heaven*, or *tormented* in *Hell*, so many *portions* of the *Deity* are *glorified* and *tormented* there? But methinks any one, that doth but a little consider with himself, may easily discern that there is *something* more than *Body* in us.

(g) For

* Heb. 3. 4.
& 1. 2. & 9.
14. Job 26.
13. Gen. 1. 1,
2, 26. Col. 1.
16. Joh. 1. 3.
† Col. 1. 16.

* Col. 1. 16.
Act. 4. 24.
Heb. 11. 3.
Rom. 4. 17.
Prov. 8. 22,
&c.
† Isa. 43. 10.
& 44. 6. Rev.
22. 13.
* Deut. 33. 27.
1 Tim. 1. 17.
Pf. 90. 2. &
93. 2.

(g) For we Reason and Discourse: We Study and Contrive: We Chuse and Refuse with discretion: We Begin and Cease a work at pleasure: We Reflect upon what we have done, and either rejoice and glory in it, or are ashamed and grieve for it: We Fear a future Punishment: We Hope for a blessed Reward: We know Truth and Error; Moral Good and Evil: We know all Arts and Sciences; the Natures and Qualities of Creatures;

(g) Just. Mart. Quest. & Resp. 2. ad Grac. Τὸ κα-
τασκευάζειν ἐπισημύονας τὰς λογικὰς ἀπορίας καὶ
ταύτας ὁμοίως ἐπισημύονας λύειν, ἐκ ἔστιν αἰδη-
σιως ἔργον. ὁμολόγηται γὰρ τὸ μὴ δύνασθαι τὴν
αἰδέσθαι ὑπὸς τὴν καὶ ἀληθείαν ἐφάπτεσθαι γνώσεως.
— Ἀνάγκη εἶναι τὴν ἀσώματον ἐφ' ἑαυτῇ, ἐν ᾗ
ὑπάρχει ἡ ἐπιστήμη. Orig. de Princ. L. 1. C. 1. Si
qui sunt qui mentem animamque Corpus esse arbi-
trantur, velim mihi responderent, quomodo tan-
tarum rerum tam *difficilium* tamque *subtilium rationes*
recipiat: Unde ei virtus *memoria*: & unde re-
rum *invisibilium* contemplatio: unde certe *incorpo-
ralium* intellectus rerum corpori inest: quomodo
natura *Corporea* disciplinas *Artium*, rerum *rationes*
rimatur: unde etiam *divina* dogmata, quæ mani-
festè *incorporea* sunt, sentire ac intelligere potest.
Lact. de Opif. C. 16. *Aristoxenus* dixit, Mentem
omnino nullam esse, sed quasi harmoniam in Fidi-
bus, ex *constructione* corporis & compagibus visce-
rum vim sentiendi existere.— Verum non canere
sua sponte Fides possunt. Animus autem sua sponte
& cogitat & movetur.

the

the *Polities* of Kingdoms: and by our Wisdom we *guide* our Affairs, we *govern* all the Earth. If it be *matter* that doeth all these things, certainly it is *most wonderful* Matter; more to be admired than a *Spirit* that should do them: And certainly the dull and *dead* thing did not thus dispose and qualify *it self*; but it was a most *Wise* and *Powerful* Artificer that wrought it up unto these Excellent Perfections: Which is to say (against those that ascribe all to the brute and senseless Mass) There is a *God*. But who sees not that the *Brute Animals* do none of the foresaid Curious things? which yet have the same *Material* Parts that we have; an Head and Brain (where all the Senses lie) as *well disposed* as our own. Surely then it is, because they want our *Soul*, our *Spirit*. Say not, There is nothing but *Body* in us, because *as that is*, so we are *affected*. For it is no wonder that our Soul is affected with that which she is *vitally united* to. It would be a wonder, if it should be *otherwise*. She is tied by the Law of *Nature*; and till she be *loosed*, she must be *subject* to the Law, to its *natural* State. But yet as conform as she is to the Body, she very usually
varies

varies from it. In its perfect *health* and soundness, she is often *sad* and *pensive*: and in its *pain* and sickness, often *merry* and *jocund*. And this further ye may observe, That in what *plight* soever the Body is, *good* or *bad*, *Guilt* equally *gnaws* within, and *Innocency* equally *comforts* there. And unto what *Crafs* or *Temperament* of the Body can this (I pray you) be ascribed? or from what *Motions* of it can it arise? This is plainly the sense and feeling of an *immaterial* Substance, which is *conscious* of the Rectitude and Obliquity of its own *Actions*, and of *God* its Maker, and his Righteous *Judgment*: which is our *Soul*.

- Eccl. 12. 7. 4. The Soul is *Immortal*. * It goes
 & 3. 19; 20, to *God*, when the Body falls to the *Earth*.
 † Mat. 10. 28. † Men that *kill* the one, *cannot kill* the
 † Luk. 16. 22, other. † *Lazarus* the Beggar (as our
 23, 24, 25. Saviour tells us) *died*; and was carried
 by Angels into *Abraham's Bosom*, and
 there was *comforted*: The *Rich Man* that
 fared sumptuously every day, *died* like-
 wise; and he went to *Hell*, and was
 there *tormented* in the *flame*. This we
 must understand of their *Souls*: * for
 • Ver. 22. their *Bodies* lay dead and senseless in the
Grave. When the *Jews* crucified our
 † Luk. 23. 46. Lord, † he commended his *Spirit* into
 his

his Father's *hands*: * and it was that day * Ver 43.
 in *Paradise*. When S. Stephen was *stoned*,
 † he prayed that the Lord Jesus, whom † Act. 7. 55,
 he saw at the right hand of God in *Hea-* 56, 59.
ven, would *receive* his Spirit: and with-
 out doubt he did *receive* it there. And
 certainly, * as S. Paul expected at his * Phil 1. 22,
departure hence to be *with Christ*, his Soul 23.
 went to him in the *supernal Regions*.
 (b) The Spirit being (as I have shewed) /
 an *immaterial substance*, it hath none of
 those *jarring* and *wasting Qualities* which
dissolve the Bodies that they compose:
 nor indeed hath it any such parts as may
 be *separated* by any External force: But
 it is so *fine* and *subtle*, that it can freely
penetrate the hardest and closest Body:
 And certainly it *would* pierce through
 those Walls of *Flesh* and *Bones*, where
 now it dwells, and flee away to be at
ease, when it finds the House a *painful*
 and *noisom* Prison; but that God hath
 fast *tied* it there by the Bands of *Nature*,

(h) Laët. L. 7. c. 12. Anima quia tenuitate sua omnium
tactum fugit, nullo ietu dissolvi potest. — Lucretius
 oblitus quod dogma defenderet [Animus perire cum
 suis Corporibus] hos Versus posuit:

*Cedit item retrò, de Terra quod fuit ante,
 In Terram: sed quod missum est ex Ætheris oris,
 Id rursus Cali fulgentia templa receptant.*

C

which

which either a *Natural Decay* of the *Vital Principles* must lose, or some *External Violence* must break, before it can get free. God only that made it, can destroy it (as he only can destroy those unbodied Spirits, the *Angels*.) But destroy it he will not, but hath determined it shall continue for ever. And therefore when the Body dies, it still lives, in its separate state, in a peculiar Place allotted for it, Good or Bad, in expectation of the Resurrection of that its Companion, when it shall be consummated in its Joy or Misery. And wonder not that the Spirit, which is an immaterial Substance,

* Gen. 2. 17. lives for ever, * when the Body, which
& 3. 19: is of the *Earth*, should also for ever have
1 Cor. 15. 22. lived, if *Adam* had not sinned: † and
Rom. 5. 12. when for ever it shall yet live, after the
Heb. 9. 27. Resurrection, viz. in *Heaven* or *Hell*. This
† Mat. 25. 34. is the *Will* of God: and what is he not
41, 46. Luk. — able to do?
20. 36. 1 Thes. 4. 17. 1 Cor. 15. 42.

52, 53, 54. Thus I have shewed you the Formation of *Man*: I mean the *Woman* also: there being no difference between them, * Gen. 1. 27, but only in their *Sex* (* which God ordained for the propagation of their Kind;) & 2. 18 & 4. 1. — the *Woman*, as well as the *Man*, being formed in the *Image of God* (as it is said, † Ch. 1. 27. † So God created *Man* in his own Image; Male

Male and Female created he them:) and therefore having the same immaterial Substance, in which that Image doth consist, the Spirit or Rational Soul: as also by her Reason it appears she hath. Only this we may note, that the Woman was formed out of the Man, of one of his Ribs. Which shews, that the Man is to love her, and to treat her kindly, even as his own flesh and bone; especially his Wife; who, as she was one with him at first in her Original, so is made one again with him by Marriage. Accordingly said Adam upon the Formation of Eve, when God brought her unto him, * *This is now* * Ch. 2. 23, 24. *bone of my bone, and flesh of my flesh. — Therefore shall a man leave his Father and his Mother, and shall cleave unto his Wife, and they shall be One flesh.* Again, the Man being first formed, and then the Woman, and the Woman out of the Man, and also for the Man († as she was) this † Ch. 2. 18. likewise shews, that the Man is the Head and Superiour, and the Woman must be subject to him, and reverence him, especially the Wife the Husband. So speaks the Apostle: 1 Tim. 2. 11, 12, 13. *Let the Woman learn in Silence with all Subjection. I suffer not a Woman to Teach, nor to Usurp authority over the Man, but to be*
C 2 in

in Silence : For Adam was First formed, then Eve. 1 Cor. 11. 8, 9, 10. *The man*

is not Of the woman, but the woman of the man. For this Cause ought the woman to have

** Ver. 5, 6, 13, Power on her head [i. e. * a Covering, in token of her subjection, or of the man's*

15.

x power over her] Ver. 3. The man is the Head of the woman. Eph. 5. 23, 24, 33.

The Husband is the Head of the Wife : Therefore let the wives be subject to their own husbands in every thing.—Let the wife see that she Reverence her husband.

3. Now let us see what is the Image of God, in which the Man and the Woman were created. Among all the Creatures which God had made in the Ele-

** V. 1, 14, 31.*

Ch. 2. 1. Deut.

4. 19.

† Isa. 6. 1, 2.

Rev. 7. 11.

1 King. 22. 19.

Matt. 18. 10.

Pf. 148. 4, 13.

& 8. 1. Eph. 4.

10. 2 Cor. 12.

3, 4.

mentary World (of which alone Moses speaks, saying nothing of the Angels,*

† who are above this Creation, above the Earth and the Starry Firmament ; and

who, no doubt, are more perfect Images of God than Man ;) tho' some of them

had life and sense, some subtilty and sagacity, some mighty strength and firm-

ness, some glorious light, some long and permanent duration, some other most

excellent Qualities and Vertues, yet was there none that did bear the Image and

Likeness of God the Maker of all. And

why

why so, but because there was none that had a *Rational Soul*? So that we must see how *This* resembles God. And it doth so,

1. In its *Substance*. It is *Immaterial*, a *Spirit*, * as God is. It is not of his *own Substance* (for so only is his *Son*;) neither is it *Angelical*: but like the *Angels* it is; and like *God* too. As I think X it is no Heterodoxy in Philosophy to assert (notwithstanding the Doctrine of *Atoms*) that some Bodies are of a *finer Material Substance* than others: so neither is it, I judge, any Heterodoxy in Divinity to assert, that some Spirits are of a *finer Immaterial Substance* than others: *Angels*, than the *Souls of Men*; *God*, than *Angels*. And the nearer any Spiritual Being approaches unto God in the *spirituality*, purity, and fineness of its Substance, the more perfect is it, and the more exactly it resembles God.

2. Our Soul is *Immortal*, and *Unchangeable*: it neither *dies*, nor *decays*. And herein it is like its Maker, † who endures † Ps. 102. 27. the same for ever.

3. Another Resemblance of God in our Soul is its *Rationality* and *Understanding*. He is an *intellectual Being*, and Most Wise. In Wisdom he made the
C 3 World,

World, and in his Wisdom he *Governs* all: He knows the *hearts* of Men, and the thoughts *afar off*; all things that are, or *shall be*, in Heaven and Earth. And as a *Ray* of this Great Luminary is our Spirit. * *It is the Candle of the Lord, searching all the inward parts of the belly*: It penetrates the *bowels* of the Earth, and brings up the *Gold* and *Silver*: It rides upon the *waves* of the Sea, and fetches from far Countries *Merchandise* and *Treasure*: It mounts the *Heavens*, and sees the *Motions* of the Stars: It ascends *above all*, and *Contemplates* the *Great King*, the *Divine Majesty*, and *Adores* him: It *Provides* and *Forecasts*, it *Moves* and *Acts*; and all that is *done*, or that is *well and wisely done*, it *doeth*. † As at the first *Dominion* was given unto Man over the *Fowl*, the *Fish*, the *Cattel*, and every *Living thing*, and he was to *subdue* the *Earth*: so now by his *Wisdom* (tho' much *impaired*) he *maintains* his *Right*, *ruling* over all: And so *Resembles* the *Great Moderator* of the *Universe* (i).

(i) *Laet. de Ira Dei. C. 18. Si Deo subjacet Cogitare, sapere, intelligere, providere, prestare; ex omnibus autem animalibus Homo solus hoc habet: Ergo ad Dei similitudinem factus est.*

4. But

4. But the *Chief* Resemblance of God is the *Rectitude* of our Soul: When all that is there, is just such as it *ought* to be; our Understanding *clear*, and our Will and Affections *regular*. When Man was first made, his Reason readily shewed him what was *meet* to be done, and his Will as soon *embraced* it, and there was no *reluctancy* in his Passions: Reason and Righteousness sat in the Throne, and all *obeyed* their Commands: The Law was in the Heart, shining there as the brightest Light; and there was a mighty Love for it: All the Affections were as *Clean Water* moving in a *Clean Glass*; and he could *set* them, as the Artificer doth his Clock, to make it strike *when* and *what* he will. But this lasted not *long*: The Devil tempted by the *Serpent*; and our First Parents *sinned* by eating the Forbidden Fruit. And so *Disorder* came into their Souls: And the Evil was *propagated* to Posterity: And things grew *worse* and *worse*, as Mankind *multiplied* and *increased*. So it was, as Solomon speaks, * God made man Upright: but they have * Eccl. 7. 29. sought out many Inventions. The Children like the Parents left the *right* and *simple* way prescribed them, and turn-

ed aside into *crooked* Paths of their Own Devising. The Good that remained in them after this sad Apostacy, decayed more and more. At last Universal Wickedness spread over *all the Earth*: and God for this in just vengeance Drowned all in a *Deluge* of Waters. The World begins again in *Noah* and his Family: but Wickedness still *remains*, and it *increases* with them. God in all Ages seeks to *reclaim* them: but still they are as their Forefathers, Children of *unrighteousness*. At last he sends his *Son* into the World: in mighty *Power*, in the fulness of the *Holy Ghst*, which he *communicates* to all for their *assistance*; with an efficacious *Word*, with the *Gospel of Salvation*, with the Promises of *Heaven* and Eternal Happiness; and withal to *die* for all, and by that Sacrifice and Oblation of Himself to make *Atonement* for their sins: And all this, that they might become such, in some measure, as he *made* Man at the first; *holy*, as he is *holy*. This Rectitude, Sanctity of the Soul, we may be sure is the *Image* of God, in that now when God forms us again after his *Likeness*, through *Jesus Christ*; * the Apostle tells us it is by *renewing*

* Eph. 4. 23.
24 Col. 3. 10.
Rom. 12. 2.

renewing of our Spirit in Righteousness.

APPLICATION.

I. Behold the *Primitive Happiness* of Man. Adam being brought forth in the midst of all the Creatures, he sweetly contemplates all : And seeing himself their Lord, and every one offering him dutiful observance and obedience ; himself furnished, not only with all necessities, but all delights and pleasures ; seated in a delicate Paradise, and all the Earth round about him like that Garden of God, flourishing and fruitful ; the Heavens over his head shining and smiling upon him with pleasant and glorious Light, and sending down unto him their benign influences : in all this state and Grandure, and amidst all these Wonders and Delights, how doth his heart exult and rejoyce ? His Body is strong and healthful, active and comely : His Soul, intelligent ; deeply penetrating, and vastly comprehensive ; able to search out the Natures of the Creatures ; and see the Rarities they contain, and to ascend farther than his eyes can reach, above the Stars, and behold things Invisible and Divine : His Conscience, clear and calm, the seat of innocence and peace.

He

* Luk. 3. 38.

He views the *Fabrick of the World*, and sees there the *Wisdom, Power, and Goodness* of the Maker: *Wisdom*, that hath framed all in such exact *Symetry* and universal *Correspondence*: *Power* that hath produced all out of mere *inanity* and *nothing*: *Goodness*, that hath poured out *Blessings* and *Riches* every where, that hath filled the whole *Creation* with them. He beholds *Himself* in high *esteem* with the Highest, and in his perfect *Love*; his * *Son*, and his *Delight*, and the *Glory* of all his *Works*. The consideration whereof is *sweeter* to him than all things else, that he should be his *Offspring*, his *Image*, his *Favorite*, and the *King* of all the *Earth*. From all he falls into holy *admiration*, *praises*, *adoration*, and the highest acts of *love* and *gratitude*. Which is *more delightful* to his *Soul* than the most melodious *Notes* to his *Ears*, or the rarest *Objects* to his *Eyes*; than the most fragrant *Odors* to his *smell*, or the most delicious *Meats* to his *tast*. Thus was *Man* (as I may say) a kind of *terrestrial God*: as an *Angel*, in a *Body*, and placed in this *inferior* and grosser *Region* of the *Universe*; where *God* had made a *Paradise* for him, furnished with all *Delights*

lights for his long, *immortal* Life: a *Wife*, an *Holy*, a most *Happy* Creature.

2. But how is the Crown now *fallen* from our head, and the Glory *departed* from us? What *frail* and feeble Creatures are we? how *Silly*, and how *Sinful*? Is the Crooked *Serpent*, or the Swollen *Toad* worse than our selves? There is no *Sin* in them, no gnawing *guilt*, no fear of *Hell*. We have nothing now to glory of but an Antient Noble *Family*: our present state is *poverty* and *ruin*. *Fuimus Troes*, we were once *Great* and *Mighty*, but now are *nothing*. It was the eating of the *Forbidden Fruit* that did undo us: this brought all *Disorder* into our *Nature*, *Weakness* and *Sickness* into our *Body*, and *Ignorance* and *Iniquity* into our *Soul*; and all *Mischief* into the *World*. Oh *unhappy Sin* of our *First Parents*! Who will not *bewail* their *Fall*? But we have sinned too, and by a thousand *Provocations* which we have offered to the *Divine Majesty*, have filled the *World* with *more Miseries*. For this *lament* we; *repent* we of our doings; *turn* we from our *iniquities*; lest worse befall us than ever yet we felt, *everlasting Plagues* in

in the World to come, the torments of *Hell-fire*. Noble Ancestors by their Treason and Rebellion leave a *stain* and blot upon their *Families*: but the *greater Cause* have their Posterity to be debased, when *themselves* are also guilty of the same Disloyalty. And this is right our Case: we are *sinful, rebellious Children*, of *sinful, rebellious Parents*.

3. But as forlorn and despicable as we are, we must remember the *Antient Bounty* of our Maker, and *praise* him for it, and for all the Favours he yet vouchsafes us in our *degenerate, rebellious* state. * He made us a little lower than the *Angels*, and crowned us with *glory* and honour: he gave us *dominion* over the works of his hands, and put *all* things under our Feet. And though we have done *wickedly* and *provoked* him, † Gen. 9. 2, 3. he still continues us in *Authority*: † By his *order* and command the Fowl, the Fish, the Cattle, and every Creeping thing *dreads* and fears us, and the whole Creation *serves* us: He makes the *Sun* to rise, to give us *light*; and the *Clouds* to fall and *water* the Earth, that we may have *food*: He allows us *life*, and a competent *health* and *length* of days: He offers us, upon *reasonable* terms, *pardon*,

pardon, and life for evermore. * Let * Ps. 95. 2, 6.
 us come then before his Presence with
Thanksgiving, and make a joyful noise
 unto him with Psalms: let us *worship*
 and bow down, let us Kneel before
 the Lord our Maker. Value we our
 selves, who are *better* than the majestick
 and terrible *Lion*, the strong *Elephant*,
 the Great and Mighty *Whale*; than the
 glorious *Sun*, and all the *Stars* of light.
 Value we our selves, who by our *Wis-*
dom tame the savage Beasts, and subdue
 all the Earth. Value we our selves,
 who have an *immortal Soul*, and a *Body*,
 which shall once be made *immortal*
 like it. Value we our selves, who
 were once in *Paradise*, and though now
 expelled into the *barren* and *curst* Earth,
 shall one day be translated into a *better*
 place than that pleasant *Garden of God*,
 the *Celestial Palace*. Surely since the Lord
 of Heaven thus *regards* us, we are *preci-*
ous. And therefore *value* we our selves,
 as he doth; and never let us stoop to *base*
 and sordid things, but by *noble* and *ver-*
tuous Actions maintain our *Dignity*.

4. Forasmuch as God would now (as
 the *Gospel* doth declare) *renew* his Image
 in us; would *wash* and purify our Soul,
 that it might look *clear* and bright, as
 at

at the first, and be lovely in his Sight :
 let us thankfully accept the favour, and
 readily submit to his gracious Will and
 Working. It is not by an *absolute Fiat*
 he will do it, as he *Created* : but by
 Rational *Motives* and *Persuasions* ; by
Manifestation of the Truth, and *Corrup-*
tion of our Conscience ; by the Word
 of the Gospel, and the Operation of his
 * 1 Pet. 1. 4. Spirit. * There are given unto us (says
 St. Peter) great and precious Promises,
 that by these ye might be partakers of
 † Joh. 15. 3. the Divine Nature. † Ye are Clean (said
 our Saviour to his Disciples) through
 the Word which I have spoken unto you.
 * Jam. 1. 18. * Of his own will God Begat us with the
 † 1 Cor. 6. 11. Word of Truth, says S. James. † Ye are
 washed and sanctified by the Spirit, says
 S. Paul. Seeing then that God thus
 * Eph. 4. 23, 24. worketh in you, I pray you * be ye re-
 newed in the Spirit of your mind : Put
 on the New Man, which after God is
 created in Righteousness. So good and
 blessed a Work is this, that we should
 strive all we can to set it forward : that
 we should stick at nothing to have it
 effected : and rather than go without
 it, one would think we would willingly
 cut our flesh and break our bones, were
 it so required : For it is the Glory and
 Per-

Perfection of our Nature, and it prepares us for the fruition of the Joys of Heaven. But so it is, that man resists: he draws back, and runs away, when God strives with him, as if he were pulling him into destruction: he abhors it, as his ruin. Well: It is but a little while that God will thus contend and labour: when your life is ended (and that will be ere long) the day of grace is over: and if ye be not renewed before that time, ye are undone for ever. Work therefore now with all your might: presently comply and cooperate all ye can with the Grace of God, Lest anon it should be too late: * Purify your Souls in obeying the truth through the Spirit: † Through the Spirit mortify the deeds of the body: * Cleanse your hands, ye Sinners; and purify your hearts: † Wash ye, make ye clean; cease to do evil, learn to do well: * Cast away from you all your transgressions; make you a new heart and Spirit; that ye may not die: † Open, whilst Christ Knocks: * Whilst God works in you, and seeing he doth so, work ye out your Salvation with fear and trembling. So seeing his Image upon you, he will own you for his Children: and this life ended, he will give you an Inheritance among his

* 1 Pet. 1. 22.

† Rom. 8. 13.

* Jam. 4. 8.

† Isa. 1. 16, 17.

* Ezek. 18. 31.

† Rev. 3. 20.

* Phil. 2. 12.
13.

his Saints in his own *Kingdom* of *endless* Bliss and Glory.

5. I must yet desire you to remember and always bear in mind, *wherein* the Glory and Dignity, the *chief* Excellency of Man doth consist: It is in his *Soul*, his *Spirit*, and the *Rectitude* and *Righteousness* of it. Without this *Immaterial* Substance he would be but a *Beast* in Human Shape, *irrational*: and without the *Sanctity* of it, he is really *worse* than that *perishing* Animal. For being unfit for Communion and Habitation with *God*, he is banished from his Presence, to take his Abode with *Devils*: Of whose Society and Torment he is indeed *worthy*, as having made himself so *like* those hideous Monsters in *wickedness* and *Rebellion*. When the Soul Rules with *just* and equal Dictates, then, is Man *such* an one as he *ought* to be, truly *Reasonable*, and an *Upright* Creature: and God is *pleased* with him, and *delights* in him: that is to say, when he is *temperate* in his diet, *chast* in his body, *true* and *just* in his words and deeds; *humble*, *loving*, *content* with his own, *patient*, and *peacable*; and not when he beautifies his *face*, or adorns himself with *gay Clothes*; nor when he
sits

sits upon a *Throne* with a *Scepter* in his hand, or standing in the midst of *Wealth*; he vaunts and plumes himself before a Croud of silly Admirers, whose Souls are as *empty* as his own; or only full, like his, of *wind* and *vanity*. What a *re-*^{N. B.}
proach is it to Man, that his *Understanding*, which was made to Contemplate *spiritual* Objects, is exercised continually, and wearied out in contriving for *Earthly* Substance, which she *tastes* nothing of, which doth not at all concern her, which only serves her *Servant*, the vile and dusty *Body*? And that his *Affections*, which should be placed on *God*, and thence reap an *heavenly* delight, run out upon the *Creatures*, and thence partake of only a *sensual* pleasure? Think seriously how *shameful* it is, that so *much time* is spent upon the *Body*, and so *little* upon the *Soul*: that such *hardships* are endured for the *worser* part, and *none* for the *better*. For when a *Disease* threatens the ruin of our *Tabernacle of Clay*, what *hast* is made to the *Physician* to keep it up, which yet by *all means possible* cannot stand *long*, but will, without any *violence* to force it, of its *own accord* alone, dissolve and fall to the ground in a *few years* time? What vigorous *Diet*

D

is

is observed? What loathsome *Potions* are swallowed down? What *Vomitings* and *Purgings*, *Sweatings*, *Cupplings*, *Lancings*, and *Scarifyings* are endured? But when *Sin* threatens the destruction of the *Inward Man*, where is the concern? Who cries out for *help*, or seeks a *remedy*, or will take any *good advice* that is prescribed him to prevent the *Everlasting Misery*? Who of all the *ungodly Company* (of which the *World* is full) regards the matter? Is there any more *care* and *pains* taken to preserve this *Precious thing*, that must never *die*, from the flames of *Hell*, than if only a *Fly* or *Flea* were in *danger*? Is there *as much*, as to save a *Sheep* or *Ox* from perishing in the *Mire*? Thus like silly *Children*, we prize the *Cabinet* before the *Jewel*, and more admire the *painted Box* than the *rich Treasure* in it. Believe it, that is *Precious*, which came from *God*, and which returns to him again. And this thy *Lord* having committed to thy *trust* and *keeping*, like a *faithful Servant*, keep it *diligently*: Use it as thou *oughtest*, that at its *Return* thou mayest receive *ap-
plause*, and a *good reward*; that the *Lord* may receive his *own* again, and thou mayest enter into his *Joy*; that thy *Soul* may

may *live for ever*. If thou hast *lost* his Soul, the *Spirit* he *breathed* and gave thee, this will be thy Doom from him, *Depart, thou Cursed, into Everlasting Fire*. Hast thou given it to another? Hath the *World*, the *Flesh*, or the *Devil* robbed him, with thy *consent*, or through thy *neglect*, of the *service* of it? Doth *Sin* reign there, as *Lord* and *Master* of it? What art thou then with all thy *Wealth* and *Glory*, but like a *Dead Body* dressed with *Flowers*, or as a *Chamber hung round about*, and richly *Furnished* in the *Walls*, that hath nothing in the *Midst* of it but the *Master's Herse*? It is little x Comfort to have many *Friends* accompanying thy *Body* to the *Grave*, and only *Devils* thy *Soul* to *Hell*. And therefore as the *Arabick Proverb* adviseth, *Noli Gemmam perdere in die Festo*: Have a *Care* of thy *Jewel* in thy *Mirth*, that thou *lose* it not: Thy *Soul* keep diligently: In all thy *Business* and *Concerns* regard it *chiefly*; keep a *watchful Eye* upon it; hold it with a *fast Hand*: Let none *cheat* or *flatter* thee out of it; let none with *violence* take it from thee; lose *life*, and *all* for it: Part not with it for *Pleasures*, *Honours*, *Riches*, not for *all the World*. This would be to sell

the Choicest *Pearl* for a few Paltry *Pebbles* : more sottish than the *Indians* Exchange of *Gold* for *Glass* ; or than *Esau's* bartering away his *Birthright* for a Mess of *Potage*. Let dark *Heathens* that know not the Worth of Souls, that are so blockish as to Worship *Stocks* and *Stones*, do so foolishly : but you *Christians*, on whom the *Gospel-light* hath shined, shew your selves more wise. And thus saving your *Souls*, ye will save your *Bodies* also ; that part following its Companion afterward unto the *Celestial Mansions* ; * the same Holy Spirit that sanctifies the one, sanctifying the other likewise, unto *Eternal life*, the Spirit of *Christ*, † who is the *Saviour* of both : According to that of *S. Paul*, *Rom. 8. 11.* *If the Spirit of him that Raised up Jesus from the dead, Dwell in you, he that Raised up Christ from the dead, shall also Quicken your Mortal Bodies, by his Spirit that Dwelleth in you.* And now happy is Man, as he was at first ; and abundantly more, being fully perfected in Soul and Body, and possessed of an Inheritance in *Heaven* for ever.

Glory be to God Most Merciful ; And to Jesus Christ his Son, that Died for us : And to his Holy Spirit, that Sanctifies us : Glory for Evermore. Amen. S E R.

S E R M O N II.

G E N. III. 6.

And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one Wise, she took of the Fruit thereof, and did Eat, and gave also unto her Husband with her, and He did Eat.

WHEN God had Created *Adam*,
 * he put him in the Garden * Ch. 2. 8, 15.
 which he had planted Eastward in *Eden*, & 4. 16.
 to dress, and to keep it: † Which was † Ch. 2. 9.
 furnished with all sorts of Trees, both Ezek. 31. 8.
 pleasant to the sight, and good for food: 9. 16, 18. &
 || and he gave him Liberty to Eat of all, || Ch. 2. 16, 17.
 except one only in the midst of the Gar- & 3. 2, 3.
 den, the Tree of Knowledge of Good and
 Evil. Which was so called, because his

Happiness or his *Misery* depended here-upon : For if he did *not Eat* of the Fruit hereof, then he should still *live*, and continue withal in that *good state*, in which now he was : but if he did *Eat*, then *Evil* should befall him, many *Calamities* (such as now we feel and groan under) and he should also surely *die* : by abstaining he should *Know* and *Experience* the Good of Obedience, Life and Prosperity ; by tasting should find and feel the Evil of Disobedience, Misery and Death. I do not question, but that as *Adam* now sinned *this way*, so in process of time (unless having given good *proof* of his Fidelity in his Trial, he had been *more confirmed* in his innocent State) he might have sinned some *other way*, and that likewise through temptation of the Devil, and his own Lust and Carelessness : As by Ambition and an Aspiring Mind, some Contempt or Neglect of God, Luxury and an Idle Life, some unfit Action and Behaviour towards his Wife or Children. Of any of which should he have been *guilty*, without doubt it would have been *iniquity* in him, as being *contrary* to Piety and Goodness, Justice and Equity, right Reason, that Rectitude and Integrity of Nature

Nature in which he was Created; and according to which he ought to *behave* himself, even as if it had been particularly so *commanded* him. And then for such offence God might have inflicted on him *what* Punishment seemed good unto him, or he saw *fit* and meet for him. But it pleased the Wise and Righteous Maker to give him this *positive* Law; and this *alone*, for his *Trial*, not to Eat of *this* Tree in the midst of the Garden. And the more to *inforce* and secure his Obedience to him herein, he threatned him with *Death*, and that *absolutely* and peremptorily, saying, * *In* * Ch. 2. 17.
the day that thou eatest thereof, thou shalt
† *surely Die.* The which Death therefore must be *that* which he did *actually* † See C. 26. 11.
undergo, and which he *could not escape*; Exod. 21. 12.
|| God, when he *so* speaks, never *repent-* Lev. 20. 2, 9.
ing or altering his mind. And therefore 10 17. 1 Sam.
it cannot be *that* which is called * the 14. 44. 1 Kin.
second Death, which is the suffering of 2. 37.
Hell-Torments; for that this he *might* || Num. 23. 19.
escape, and there is no question to be 1 Sam. 15. 29.
made but he *did escape* it; yes, notwithstanding † Rev. 21. 8.
besides his *first* great Sin, all
other his Sins which *afterward* he committed; † God, after the Fall, promising † Ver. 15.
to him and Eve, for their comfort and re-
D 4 lief,

*lief, the Seed of the Woman, which should break the Serpent's head, * which is Christ Jesus, the Saviour of the World, and he undoubtedly repenting of his grand Offence, and all other his iniquities, and living in the fear of God, righteously and obediently, all the days of his life: And truly if God had intended Hell, he would certainly have expressed it, and that as clearly as he did Death, for the greater terror to them, and the more to restrain them from the Violation of this his Law. Wherefore it must certainly be the first Death, which is the separation of the soul from the body, the body returning to the Earth, out of which it was taken. And this is very clear again, in that when God comes to denounce judgment against him for his transgression (which certainly is the penalty which he had threatened) he denounces this, and this alone, saying, † Dust thou art, and unto dust thou shalt return. And this we are sure he did undergo, as it is written of him, || Adam lived nine hundred and thirty years, and he died: neither could he escape it, any more than we can, * it being appointed unto him, and unto us all upon his transgression, once to die.*

* Gal. 3. 16.
 & 4. 4, 5.
 Heb. 2. 14.
 † Joh. 3. 5, 8.
 † Ver. 17. 19.
 || Ch. 5. 5.
 † Heb. 9. 27.
 Gen. 3. 17, 19.
 Rom. 5. 12.
 15. 17. 1 Cor.
 15. 21, 22.
 Pl. 89. 48. &
 49. 6. to 11.

Now

Now the Principal things which are to be considered in this matter whereof I am treating, the *Fall* of our First Parents, are these: 1. The *Temptation* whereby they fell. 2. The *Sin* which they committed. 3. The *Punishments* and the *Evils* which ensued hereupon.

1. As for the *Temptation*: it is thus described, *Ver. 1, &c.* Now the *Serpent* was more subtil than any *Beast* of the field which the Lord God had made: and he said unto the *Woman*, *Tea, hath God said, ye shall not eat of every tree of the Garden? And the Woman said unto the Serpent, We may eat of the fruit of the trees of the Garden: but of the fruit of the Tree which is in the midst of the Garden, God hath said, Te shall not eat of it, neither shall ye touch it, lest ye die. And the Serpent said unto the Woman, Te shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.*

1. It is manifest, that this was a real *Serpent*, in that he is reckoned among the *Beasts of the Field*, and, as afterward we read, * is condemned to go upon his *Belly*, and to eat the *Dust of the ground*. * *Ver. 24.*

2. But

2. But as manifest also is it, that this was not *only* a Serpent, but that some *other* Creature was joined with him, which had *understanding*, in that he both *speaks*, and *rationaly discourses*. And who should this be * but the *Devil*? † Who upon *this* account, viz. of tempting our First Parents unto Sin by means of the *Serpent*, and so bringing *Death* upon them, is called by this Name, *the Serpent*, *the Old Serpent*, || and is said to have been a *Murderer from the Beginning*.

3. The Devil then *in* and *by* the Serpent sets upon the *Woman*: thinking, no doubt, *rather* to prevail with *her*, * she being the *weaker Sex*, † and now also *absent* from her Husband, || her *Head* and Governour; and that prevailing with her, she would *impart* the Discourse to him; and *urging* him upon it, would *prevail* with *him*, * as indeed she did. And to *disguise* the Fraud, and the better to *carry on* his mischievous Design, he makes use of the *Serpent*, † as being the *wisest* and *subtilest* of all the Beasts. Thus then, speaking by this Creature, (|| as God sometime did by *Balaam's Ass*) he begins with her,

Tea,

Yea, bath God said, Ye shall not eat of Every tree of the Garden ? This he speaks by reason of the Command which God had given to them, not to Eat of the Tree of Knowledge. The Knowledge of which he had, as is plain from his words. And how he should come to it, I cannot tell, but by being present in the Garden, and hearing when God spake thus unto them. His Design is to tempt them unto sin, and so to ruin them. And in order to this, his first Endeavour is to raise up in them an ill opinion of God, or some discontent and murmuring against him; for that they were restrained, so as not to Eat of every Tree. He doth not say, as the truth was, and as he knew full well, that they were restrained only from one: but like a subtil Sophister, he speaks in general, hoping that they would overlook, or not so much regard as they ought, the great liberty that was allowed them, but consider only the Restraint, and so be brought to resent it. But the Woman replies wisely, and as the truth was,

We may eat of the Trees of the Garden: but of the fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it,

it, lest ye die. When God gave this Commandment to *Adam*, *Eve* was *not* *formed*, * as appears by the History: yet had she the *Knowledge* of it, as it is very evident from her words: How then came she to this Knowledge? It must be Answered, Either that *God* repeated the same to her, or that *Adam* informed her of it. The Serpent answers,

Ye shall not surely Die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. As if he had said, "Pish! this is a vain and
 " needles fear: ye may be sure, God
 " that made you, will not destroy you:
 † Ch. 1. 26, 27. " What? destroy † the singular work
 & 2. 7. " of his own hands, the *Breath of life*
 " which he himself breathed, his own
 " Image? Is it not called the *Tree of*
 " *Knowledge*, of the Knowledge of *Good*
 " and *Evil*? And what can this mean,
 " but that it hath a *virtue* and quality
 " in it to increase your *Knowledge*, even
 " as the other Tree in the midst of the
 " Garden, the *Tree of Life*, * hath cer-
 * Ch. 3. 22, 24. " tainly a *virtue* and quality in it to
 " prolong your *life*, and therefore is
 " called by that name? It will certainly
 " open

“ open your *Eyes*, and clear your Head
 “ or Brain ; so that upon the eating of
 “ it ye will *immediately* become exceed-
 “ *ingly* quick-sighted and discerning in all
 “ things, both good and bad, even like
 “ God himself, who knoweth all : and
 “ then will ye be great and excellent
 “ indeed, even like Himself for Per-
 “ fection and Felicity ; ye will be Demi-
 “ gods. This he knows : and this was
 “ the reason that he forbade you the eat-
 “ ing of this Fruit. Thus he would
 have them understand his ambiguous and
 fallacious words ; thus believe : when,
 alas ! it was quite another thing that he
 meant, and which he knew would cer-
 tainly befall them, viz. That they would
 know good and evil to their sorrow, to
 their shame and utter confusion ; and that
 instead of being Gods, they would be-
 come miserable Sinners, like himself ; that
 they would die, and be undone.

It seems strange, that Eve was not
 startled at the Serpent's human language
 and rational discourse, and did not suspect
 some Diabolical power in this matter.
 But having had as yet but little con-
 verse and experience in the World, she
 did not know (as I conceive) but that
 speech and reason might belong to some
 other

other Creatures besides her Husband and Her self. And how she should *know* any thing of the *Devil*, I cannot tell, unless *God informed* her, which we read not that he did : her bare *natural understanding* being not able to discover to her what had been done in *Heaven*, how some of the Angels there had *sin*ned, and were for that *cast down* from thence into this *terrestrial* Globe, * as the Scriptures now inform us : It is plain, that she thought of nothing but the *Serpent* ; for that having *eaten*, and so *sin*ned, to *excuse* her self she only lays the blame on him, saying, † *The Serpent beguiled me* : Whereas if she had known that it was the *Devil's* doing, she would, no doubt, rather have imputed it unto him. I conclude therefore, that *Eve* in her *ignorance* and *simplicity* hearkened to the *Serpent*, * as to a *wise* and *subtil* Creature, thinking that he might know *more* of this matter than her self. But then, tho' *ignorant* she was of the *Devil* ; yet she ought to have *resisted* the *Temptation*, even as much as if she had *known* that it proceeded from that *Evil one*. For the *Command* was *God's* : which therefore she ought to have observed, tho' even an *Angel* from *Heaven* had *persuaded* to the contrary. But

* 2 Pet. 2. 4.
Jud. 6. Eph.
2. 2.

† Ver. 13:

* Ver. 1. Mat.
10. 16.

But let it especially be noted, that there was nothing of *Compulsion* here. The Devil only *reasons* and *persuades*. And why doth he so, but because he cannot *force*? or because if he had *forced*, it would have been *no sin*; or if it had been any, it would have been very *excusable*? And that is a very *blasphemous* imagination, that whilst the Devil was *persuading*, God was at the same time *compelling* or *inclining* the Will to the thing, that so he might manifest his *Justice*, and *glorify* himself in inflicting the *punishment* which he had threatned. For how *innocent* and *excusable* then especially would *Eve* have been? And truly how can God *compel* or *incline* to that which he *forbids* and *abhors*? Or how can he *punish* for it, when he hath *compelled* or *inclined* to it? Would not this be *unholiness* in him, and *injustice*, who is *most holy* in his *Nature*, and *most just* in all his *Ways*, and the *pattern* of all *Holiness* and *Justice* unto us? And what *glory* indeed could redound to his Name hereby? Would he be *esteemed*, or *reverenced*, or *praised*? or would he be *loved* for it? Certainly thus to speak or think of him is the greatest *dishonour* that can be done him*. But it is very

* See Job 34.
10, 11, 17, 23.
Gen. 18. 25.
Deut. 32. 4.
Psal. 92. 15.
Rom. 9. 14. &
3. 4. Jam. 1. 13.

plain,

plain, that God, to *prevent* the sin, and to *deter* from it, did threaten the *penalty*, and that very *peremptorily*, saying, *In the day that thou eatest thereof, thou shalt surely die*: So clear is he from having an *hand* in it, from either *compelling* or *inclining* to it. Let God then be *justified* in *this*, and in *all* the Evil actions of Men whatever; as he will be most certainly when he comes to *Judge* in the last day, rendring then to all according to their own *voluntary* doings: and let Man be *condemned*, as he well *deserves* it, who is either *wilful* or *supine*, * either *yields* to the Devil's Temptation, when he may *resist* and *overcome* him; † or being not tempted of him, is freely drawn away and enticed of his own *lusts* alone.

* A&. 5. 3.

Jam. 4. 7.

1 Pet. 5. 9.

Eph. 4. 27.

† Jam. 1. 14.

2. Now let us consider the *Sin* of our First Parents: the account of which we have in the next words, the words of my Text; *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one Wise: she took of the fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat.* Having heard the Serpent's *discourse*,

discourse, she now casts her *Eyes* upon the Tree, and *views* the Fruit of it very *carefully*: and it carrying a very *beautiful* and *pleasant aspect*, she judges that it is *wholesom* food, and also very *delicious* to the palate: and this makes her have a *mind* and *longing* to taste of it. But that which *chiefly* prevails with her, is what the *Serpent* had told her, *viz.* That this Fruit hath a vertue in it, to make one exceeding *wise*, even like *God* himself, which is very *desirable*, the greatest *Excellency*, *Perfection*, and *Felicity*. This she *believes*, and now she *takes*, and *eats*. And as she was *eating*, her Husband *coming* then to her, she, out of *kindness* to him, that he might partake of the same *happiness* with her self, *acquaints* him with the singular *vertue* of this Fruit, as the *Serpent* had informed her (tho' not, perhaps, that it was * *He* that had so informed her:) and upon *that* account *urges* him to eat, *offering* some of that which she had *gathered*, and now had in her *hands*. And he, *desirous* of such *Excellency* and *Felicity*, as to be *like God* for *Wisdom*, rashly *believing* his Wife, and fondly *yielding* to her importunity, *receives* the Fruit, and *eats* with her. † *The Woman* (says he, in † Ver. 12.

E excuse

* The Context
speaks nothing of this.

- excuse of himself) whom thou gavest to be with me, gave me of the Tree, and I did eat. || Thou hast hearkened (says God, condemning him) unto the voice of thy Wife. And upbraiding him, says he thus of him, * Behold, the man is become as one of us, to know good and evil: Which shews, that his Wife having so informed him, so he expected by the Eating of this Fruit. It is plain then, that Adam sinned as well as Eve. This he knew, even before God spake to him of it: † for hearing his voice in the Garden, as conscious of his Crime, he was afraid, and hid himself. God also denounces Judgment against him for what he had done, even as against Eve for what she had done: * Ver. 16. saying, as to her, * I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth Children: so to † V. 17, 18, 19. him, † In sorrow shalt thou eat of the ground all the days of thy life: thorns and thistles shall it bring forth to thee: in the sweat of thy face shalt thou eat bread: Out of the dust wast thou taken, and unto the dust shalt thou return. Wherefore when the Apo- † 1 Tim 2:14. stle says, || Adam was not deceived, but the Woman being deceived, was in the Transgression: We must not understand that he means, that Adam was altogether*

ther *innocent* and faultless, but only that *Eve* was *first* and *principally* in fault; that she *first sinned*, and then *caused Adam* to sin; that the * *Serpent deceived* her; * See 2 Cor. and she being *deceived*, *deceived him*: 11. 3. the Apostle arguing from hence † the † V. 11. to 15. Woman's *subjection* to the Man.

Before I proceed to my next Particular, let us a little consider here the *Heinousness* of this Sin of our First Parents. The which will evidently appear to us upon several accounts. As,

1. In that God had *plainly, expressly*, and in a *peculiar* manner *forbidden* them the Eating of this Fruit. This *positive* Commandment he gave them, and this *one alone*. And therefore they could not but *know* that he expected, *strictly* and *exactly* to be *obeyed* herein. To violate a *peculiar* Command of his is high *presumption*, and the *worst* of Sins. * So * 1 Sam. 15. was it in *Saul*, who *spared* the *best* of 3, 8, 9, 11, 19, the *Cattel* of the *Amalekites*, and of the 20, 21, 22. people only *Agag* the *King*, when God had given him *special* charge utterly to *destroy all*, both Men and Beasts. † And † Ver. 23. accordingly it is called *Stubbornness* and *Rebellion*, and is compared unto *Witchcraft*.

craft and Idolatry; which are the most
 * Ver. 26, 28, *provoking Enormities.* * And Saul for his
 29. transgression was *deprived* of his King-
 † Gen. 3. 24. *dom, † like as Adam was for his of Para-*
dise.

2. To Eat of *this* Tree was so much the worse in our First Parents, in that God had given them full and free Liberty to Eat of *all* others in the Garden. Which was abundantly sufficient, not only to satisfy their *hunger*, but to gratify their *palat* also. For could there be more *plenty*, or *better* food, than that of *Paradise*? Well might they abstain from *one* sort of Fruit, who were allowed so *many* to feed on, such *varieties of Delicacies* to *tast at pleasure.*

3. The Commandment was *easy* to be observed in the *condition* they were in, the state of *soundness* and *perfection.* It was but to abstain from an *Apple*, a *Fig*, a *Pomgranate*, or some *such* thing: from that Fruit which *looked pleasantly*, and by its looks *seemed* to them to be of a *delicious* taste, but of whose sweetness and deliciousness they *had never tasted:* to abstain from this, not in *hunger*, and in the *penury* of food, but in *satiety*, and in the *plenty* of all delicious Meats. Nor was their *bodily appetite vitiated*, as
 ours

ours now is, so as to *hurry* them away, as ours doth *us*, with a *violent* and impetuous *lust* and passion. And what tho' the *Serpent* suggested to them, that this Fruit would make them *wise* and *blessed* like *God*: their Understanding was not *darkened*, nor was their Will *corrupted*; but their Understanding was *clear*, and their Will was absolutely at their *Command*: How *easy* then was it for them to have *discerned* the Fallacy, and to have *resisted* and *mastered* the Temptation?

4. The *Punishment* which God threatened, was abundantly *sufficient* to deter and restrain them from what he prohibited. It was *Death*: which deprives of *Life*; and in depriving of that, deprives of *all the World*: For what is all the World, all the *Riches*, the *Delights*, and the *Glories* of it, to them that can neither *see*, nor *tast*, nor *smell*, nor *speak*, nor *hear*, nor *walk about*, nor *stir* at all, nor so much as *feel* or perceive any thing, but are altogether as *senseless* as a *Stone* or a *Clod of Clay*? The World (I mean this *terrestrial Globe*, * which was made for them and theirs) was then *very good*, † as God the Maker pronounced of it; ‡ no *Curse* had entred into it. But Pa-

* Ch. I. 26.
Pl. 8. 5, 6, 7

† Ch. I. 3
‡ Ch. 3. 17, 18

- * Ch. 2. 8, 15. *radise* (* which God prepared and allotted for their immediate *Habitation* and Residence) especially *excelled*, was a
- † Ver. 9. to 15. *sweet and blessed place*, † a Garden of
 Ezek. 31. 8. *Pleasure*, planted by God on purpose for
 9, 16, 18. & their *delight* and satisfaction, with store
 21. 13. of all the best *Fruit-trees*, *Flowers*, and
Herbs, and with a *River* also that ran
through it to water it in every part
 for its *fruitfulness*. Death then de-
 prives of all this *Happiness*. Nor did
 they *know* but they should die *imme-*
diately, and so *immediately* be depri-
 ved of all, the Threat running thus,
- ¶ Ch. 2. 17. || *In the day that thou eatest, thou shalt*
die. Neither therefore did they know,
- * Ch. 4. 1. * they having no *Child* as yet, but that
 they should be deprived or frustrated of
 that numerous and happy *Offspring*,
- † Ch. 1. 28. † which God had promised them, that
 should *replenish* and *possess* the Earth.
 Venture then they would, and venture
 they did, the loss of *life* and *all*, the
 loss of blessed *Paradise*, of their happy
Posterity, of the good and fruitful *Earth*,
 for the tast and experiment of a little
fruit. This was monstrous *rashness* and
precipitancy, wicked *foolishness*.
5. They *believed* not God, no, tho'
 he spake so *positively*, that they should
surely

surely die : but for all this they thought they should still *live*, yes, and be far *happier* than they were, *wise* like Himself. *Eve* believes the *Serpent*, and *Adam* his *Wife*, before the *Lord* their Maker. This must needs be a great *provocation* to the God of *truth* and *uprightness*.

6. There was base *Ambition* in the matter. Not *content* with their condition, which was exceeding *excellent* and noble, as good and as great as *God* their Maker saw *fit* for them, they aspired *higher*, to be *like Himself*. * Which was the *Devil's* sin, so *odious* and heinous to his Majesty, that for that their aspiring, high mind, he cast them *low* enough, even into a dismal *Abyss* of *Darkness*, and there reserved them in *Chains* unto the *Judgment* of the *Great Day*.

* 1 Tim. 3. 6.

2 Pet. 2. 4.

Jud. 6.

All these things being duly consider'd, it will then manifestly appear, that there is no reason to say, as some too boldly have done, *What a stir is here about the eating of an Apple*? The matter is not so *light*, as they make of it : it was, as hath been shewed, *multifarious*, and exceeding *heinous* iniquity. And this ye will be the more convinced of, if ye consider the *Judgment* which God, who doeth nothing but in *justice* and *righteous-*

ness, executed for it. Which is the next thing which I proposed to be insisted on : *Viz.*

3. The *Punishments* which God executed for the Sin, together with the *Evils* which ensued thereupon. And,

1. Let me note, that *Adam* having transgressed the Commandment of God,
 * Ver. 7. * was now *ashamed* of the *nakedness* of his
 † Ch. 2. 25. body, † which before he was *not* : and that for *shame* (as also did *Eve*) he made himself a *covering* of Fig-leaves. But more ashamed was he of his *sin* : and notwithstanding that *Covering*, that shame *remained* * He was also *afraid* of God, and so was his *Wife* too ; afraid to appear in his *presence*, who familiarly *conversed* with them, or afraid lest he should now *destroy* them or take away their *lives*, as he had *threatned*. And being in great *consternation*, and knowing not what to do, they both seek to *hide* themselves among the thick and shady Trees. A poor shelter this from his presence that is *everywhere*, from his *Eye* and *Knowledge* that pierceth *all* things. Thus God, who before was *familiar* to them, becomes *dreadful* : and the *pleasant* Garden is now turned to them into a *sad* and melancholy *Wilderness*, or a *Forrest* of
 of

of wild and devouring Beasts. And truly this is the natural *fruit* of sin: we are *bold*, and *fear not* to offend; but when we have done so, we *blush*, and *tremble*; we are *ashamed* and contounded in our Souls, and horribly *afraid* of his hot displeasure, and the heavy judgments of his hand. May we ever keep our selves in *innocency*, and so maintain a sweet and blessed *confidence* in God, and enjoy the happy *peace* and quiet of our own *mind*.

2. God to shew his *detestation* of the Sin, lays a *Curse* upon the *Serpent*; who, tho' he was made a means and *instrument* in the matter, was altogether *ignorant* of the Design, as being void of *reason* and understanding, and wholly acted by the *Devil*: saying, * *Because thou* * Ver. 14.
hast done this, thou art Cursed above all Cattel, and above every beast of the field: upon thy Belly shalt thou go, and Dust shalt thou eat all the days of thy life. † Thus † Ch. 6. 5, 6, 7.
 also did God, being highly displeased & 7. 21, 22, 23.
 with the Wickedness of the *old World*, destroy all the *Cattel* as well as Men. And upon the same account, viz. to shew his *detestation* of the abominable
 Fact, did he enact a Law, * *That the* * Lev. 20. 15, 16.
Beast which any Man or Woman had
 lien

lien with, should be *slain*. It is to be concluded, that the Serpent *before* was a *more noble* Creature; that he had a *better gate*, and did eat *better food*. But now he must *creep*, like the contemptible Worm, in a toilsom manner upon the ground, and lick and eat the *dust*. Thus did God set up a *Monument* and Memorial of Man's Disobedience, and his Indignation for it, which should *always remain*, and frequently occur to our *Eyes*. It is *Sin*, as we are to note, which is the *ugly*, and the *accursed* thing. And may we *hate* it as the *odious*, crooked and crawling Serpent, and *flee* from it as from that *venomous* and pernicious Creature: Yes, may we hate it as the *Devil*, who indeed is the true *Father* of it, and flee from it as from that infernal Spirit,

* 1 Pet. 5. 8.

* who goes about as a roaring *Lion*, seeking whom he may devour.

† Ver. :6.

3. Unto the *Woman* God says, † *I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth Children*. What this means, Women now know by sad and woful experience: who in their *Conception* and *Gestation* are troubled with *Head-akes*, *Vomitings*, *Pains of the Back*, and other *Grievances*; and in their *Parturition* are even tortured

tortured with pangs like the pangs of death. * The *extremity* of anguish and misery is frequently expressed in the Holy Scriptures by the *travel* of a Woman. The pain would not have been so *much* as now it is, one may easily infer, if sin had not been committed: and very probably it would have been *very little*, and perhaps *none* at all, notwithstanding the *close composition* of the body; God either *altering* that, or *commanding* at the needful point of time the Ligatures of Nature gently to *untie*, and the narrow Gate to *open*. But now Sorrow is *multiplied*, *greatly* multiplied. So it was to *Eve*, and so it is to all her *Daughters* that *conceive* and *bring forth* Children, by the *wise* and *just* appointment of God, they all being *actual Sinners* like her self.

* Jer. 22. 23.
Mic. 4. 9, 10.
Joh. 16. 21.
Rev. 12. 2.

But God says further to her, † *And thy Desire shall be to thy Husband, and he shall Rule over thee.* * Adam had the *superiority* and *pre-eminence* over *Eve* from the first *instant* of their *Creation*, he being *first formed*, and she being *formed out* of him, and *formed also for* him: And by *vertue* of this *superiority*, *some power* and *authority* he had over her, and *some obedience* and *subjection* she owed

† Ver. 16.

* 1 Cor. 11. 3,
7, 8, 9, 10.
1 Tim. 2. 11,
12, 13.

* 1 Tim. 2. 14.

owed him. * But now, she having *first sinned*, and having also *caused* him to sin, God therefore puts her *more* under his power than she was before: her *desire* must be to him, and he must *rule*, rule as absolute *Master* and *Controller*, she *submitting* her will and *desire* to him in *all* things. That which is here intended, is the same which the *Apostle* speaks concerning *all Wives* to their *Husbands*, as being their *duty* to them:

† 1 Tim. 2. 11.

Eph. 5. 24.

and that is, † that they be subject with *all* subjection; that they submit to them in *every* thing. This Yoke is now become the *more* burthensom, human Nature being now *corrupted*; from whence it comes to pass, that *Husbands* are oft *exorbitant* in their Wills and Commands, as oft are the *Wives* also in their *desires*. But however so it is, that the *Wives* must *submit*, as God now appoints *Eve* to do to *Adam*.

* V. 17, 18, 19.

4. Now to *Adam* God says thus; * *Because thou hast hearkened unto the voice of thy Wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and Thistles shall it bring forth to thee: and thou shalt eat*

*eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground. And thus we read further, * God sent him forth from the* * Ver. 23, 24. *Garden of Eden to Till the ground:—he drove out the man. Instead of pleasant Paradise for his Habitation, he must now dwell in the common and open Fields; as an Exile must he wander about to seek a place for himself, instead of that which God prepared and beautified for him, and gave him the possession of: And for the delicious Fruit of that admirable Garden, he must live on worse food, in common with the Beasts, the herbs of the cursed ground: And whereas his labour and care would have been but little † in dressing and Keeping Eden, † Ch. 2. 15. only as a recreation and delight, now he must Sweat and Toil for a livelihood in the barren Earth, among thorns and thistles.*

But this is more than all, which God further says unto him, * *Dust thou art* * Ver. 19. *(out of it wast thou taken) and unto dust thou shalt Return. This is that which God threatned, † In the Day that thou † Ch. 2. 17. eatest thereof, thou shalt surely Die: now he fulfills that his word, he pronounces the Sentence of Death upon him,*

- him, *absolutely*, not to be *reversed*: this he does on the very *day* wherein
- * Ch. 3. 8, 19. he *sinned*, * in the *cool* (Evening) of it. So that he is *now*, from this day forward, a *dying*, and indeed a *dead* man;
- † See Ch. 20. † as *sure* to die, as if he were *already* dead. *Mortality* now *seizes* him, and will never *leave* him, till it hath brought him to the *Grave*: Now he begins to *moulder* and decay, and will never *cease* to do so, till he *expires*, and falls to the *dust*, from whence he *came*. How long
- * Ver. 17, 19. soever he lives (* as a *time* he hath allowed him) he must return to the *dust* at *last*. And so he did, † having lived *nine hundred and thirty years*, he *died*.
- † Ch. 5. 5.

But was not *Adam* Mortal at the *first*, so by his *Make* and Constitution, like other *Animals*, his Body being altogether like theirs, formed out of the *Earth*, *corruptible* matter; *flesh* and *blood*, which are in a continual *flux* and *change*, maintained by *air* (breath) and *food*? And would he not therefore, like them also, have naturally and necessarily *decayed* and *died* in time, tho' he had not *sinned*? *Ans.* God that *made* him, and gave *life* unto him, we may be sure knew *how* to keep him *alive* *perpetually*, even by the *natural* means by which he was to live,

live, food and air, if he so pleased; so framing his Body, and so qualifying the Means, that Death should never seize him. After he had sinned, and both his Body and the Earth were in a worse condition than they were before, he lived (as ye have heard) nine hundred years:

* and the like number of years lived also his Ssns, Seth, Enos, Cainan, Mabala-leel, Jared, Methuselah, Lamech, Noah.

And who will not say, but that God, if he had so pleased, could have ordered matters so, that they should have lived twice the number, yes, ten times, and more?

Much rather then might they have so lived, before sin had entred into the World, † and a Curse with it; * when all things were in a right temper and frame, both man's Body and the whole Earth and Elementary Creation: yes, if God had so pleased, they might have lived for ever, might never have died.

And that this was his pleasure, this his Mind and Will, that Adam should not die, unless he sinned, seems very clear to me; in that he threatned him with death, in case he ate of the Tree which he forbade him; and again, in that when he had eaten thereof, and so sinned, then he pronounced the Sentence of Death up-

on

* Ch. 5. 8, 11, 14, 17, 20, 27, 30. Ch. 9. 29.

† Ch. 3. 17, 18, 19.

* Ch. 1. 31. Wild. 1. 13, 14, 15, 16.

on him. I think any one will conclude from hence, That if he had *not sinned*, he had *not died*. And it is the *Apostle* which
 * Rom. 5. 12. tells us, * That *Death entred into the world by Sin*. From whence the Inference is the same, clear and unquestionable; that if there had been *no sin*, there had been *no death*. And it is further to be observed, That God had provided a *special natural Means* for the prolonging and *perpetuating* of *Adam's* life (and the life likewise of his *Wife* and *Children*) viz. the *Tree of Life*, in the *midst* of the *Garden*: † so called, because it had such a *virtue* in it, a *virtue* to *conserve* life, to *prevent* death (most sovereign and *effectual* for that purpose, because of God's own providing:) * the *Fruit* thereof being *Medicinal*, and the *Leaves* *healing*: † always bearing them, yielding new and fresh every *Month*: So that the Remedy was always ready and prepared, and always strong and vivid. This Tree, I say, God provided, that *Adam* (his *Wife* and *Children* also) might eat of the *Fruit* of it [frequently, * as of the *Fruit* of other Trees, as he pleased] and *not die*. And therefore when he had *sinned*, and was adjudged to *die*, † God drove him out of the *Garden*, he would not let him stay

† See Joh. 6. 33.

48. 50. 51. 57.

58. & 4. 10.

14. & 7. 38.

Prov 3. 18. &

11. 30. & 13.

12. & 15. 4.

Eccl. 7. 12.

Ezek. 14. 13.

Rev. 2. 7. 11.

& 7. 17. &

21. 6. & 22. 1.

* Rev. 22. 2.

Ezek. 47. 12.

† Rev. 22. 2.

* Ch. 2. 9. 16.

17. & 3. 2.

† C. 3. 22, 23,

24.

stay and *dwell* there, that he might not eat hereof [commonly and *ordinarily* (as he would have done, if there he had continued)] and *live for ever* [עלמל, * a *very long* time, as long as by the use and *vertue* of this Tree he might, far beyond the *nine hundred years* which he (and his Sons) lived, which was his (and their) † *appointed* time.] * And for the same reason God also placed at the *East* (the Entrance) of the Garden *Cherubims*, and a *flaming Sword*, which *turned every way*, to keep and *secure the way of the Tree*, viz. lest being driven out, not suffered to *abide* in the Garden, he should yet *frequently come* into it again and *take and eat* of this Tree, or should *return* at any time and *take and transplant* of it in the Ground, whither he removed, and so by the use of it *exceedingly prolong* his life, live as it were *for ever*. This shews the *vertue* of the Tree, and God's *design* in planting of it. Thus God *deprived* him of the Means which he had provided for the perpetuating of his life. I may yet add, That if *Adam* had not transgressed God's Command, and sinned; if he had always kept himself in *innocency*, God most certainly would have *watched* over him

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cont-

* See Roberts.
Thesaur.
Ling. Sanct.
in עמל.

† See Job 14.
5. & 7. 1.
Gen. 11. 10.
10 27. & 23.
1. & 25. 7.
& 35. 28. &
47. 28. & 50.
26. Pl. 90. 10.
* Ver. 24.

continually with a *special* Eye of Providence, as being then his *darling* and delight ; and would have saved him from danger, or delivered him out of it ; would have *preserved* his life. And now I conclude in the words of the Son of Sirach, * *God made not death : he created Man to be Immortal, and made him to be an image of his own Eternity. Nevertheless through envy of the Devil* [† in the Serpent] *came death into the world.* I have not said, that if there had been no sin, Men would have lived always upon Earth, but only that they would have *lived always*, they would never have died, as appears by the *Tree of life*, which God had provided for the *conserving* of life perpetually, for the *preventing* of death. Wherefore it is to be concluded, that when *Paradise* had been filled with people, and some of necessity must have removed thence (* as God had appointed they should for the *replenishing* and *subduing* of the Earth) they would have transplanted, as of other Trees, so of this especially for the *special benefit* of it, in all places where they came : And when the Earth had been filled with people (as in length of time it would) so that it could *maintain* no more, then God

* Wisd. i. 13.
& 2. 23, 24.

† Gen. 3.

* Ch. i. 28.

God would have *translated* them *alive* into the *Heavenly Regions* (* as he did *Enoch* and *Elias* :) first *changing* their Bodies into the *Heavenly Nature*, from *Earthy* and *Animal* into *Spiritual* and *Celestial* ; thus *adapting* them to that place, as now they are *adapted* to this, to live there as *Spirits* do, without *breath* and *food*, as here they live like other *Animals* by these *Corporeal Substances* :

† As he will so *change*, *adapt*, *spiritualize* all the Bodies of the *Saints*, both living and dead, at the *Resurrection* and *Judgment-day*, and *translate* them into those *supernal Mansions* ; and the *living* will *translate* thither without *tasting death*.

Well : *Adam* hath *sinned*, and now must *die* : upon his *Sin* it is so *decreed*, and there is no *avoiding* of it. This is sad, that he must take his leave for ever of all the *comforts* of this life, of all the *goodness* of this world, of the *dominion* which God gave him over all the *Earth*, and must lie down in the dark and silent *grave*, return to *dust*, out of which he was created. But, *alas* ! this is not all : there is *worse* than this in *death* : dying he must be *judged*, for his *eating* of the forbidden *Fruit*, and for all the

sins which he commits. This is the dark and *dismal* thing in death; this the *terribleness* of it: * *Sin* is the *sting* thereof: † After Death is *Judgment*.

5. Another Evil which ensues upon our First Parents sin, is the *Corruption* of human nature, and the *misery* of their *Posterity*. The Evil *seeds* are now sown, which will quickly spring up, and mightily increase. Such as *they* are, such will their *Children* be: all *vitiating* and depraved; all born into an *Evil world*, and all *partakers* of the Evils of it; all mortal, all sure to die. * *Who* can bring a clean thing out of an unclean? † *What* is man, that he should be clean? and he that is born of a woman, that he should be righteous? * *Behold*, I was shapen in iniquity, and in sin did my Mother conceive me. † *Man* that is born of a Woman is of few days, and full of trouble. * *Man* is born unto trouble, as the sparks fly upward. † *What* man is he that liveth, and shall not see death? * *They* that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him, that he should live for ever, and not see corruption. — *Wise men*

*men die, like as the fool and brutish.—
Man that is in Honour abideth not.*

CONCLUSION.

I. From *Adam's sin* it is that we must derive the true *Origin* of the *Evils* that now are in the World, and do so much afflict us. We cannot think but things were *better* at the *first*, than we find them at the *present*. God certainly did not *create* the World in the Evil and Calamitous State in which now it is, and hath been time out of mind. His work is *perfect*, like himself.

Behold, from our birth *Mortality* hangs on us to our death: and our death, even at the *greatest* distance, is not far from us: and many times it seizes us *unawares*, so many *diseases* and so many dangerous *accidents* are we subject to. One *single* Man suffers *more* of this kind very frequently, than an *hundred* Beasts. Then again, the *Corruption* of our *Mind* is exceeding great. *Ignorance* is common to all: the most *Knowing* complain of it, whose greatest *Attainments* serve only to discover to them their *defects*. Man surely that is such a *Governour* in the World, the Prince and Lord of all, should have been, according to the design of the

Creator, *most richly* qualified in this respect. But there is *worse* in our Mind, abundance of *base Affections*. Whence it comes to pass, that the little Wit we have is *worse* than *none* at all, it degenerating hereby into meer *Craft* and *Knavery*, serving us only to contrive and accomplish wicked designs, in compliance to those base things that govern us.

* *Amyrald.* of
Relig. Part 2.
 C. 6.

* There are nothing but *Wars* of Nation against Nation, yea of the same Nation in its own Bowels. In Cities there are *Seditions*, in Families *Tumults*. The Husband and Wife accord not in the same Bed, whose Souls ought to be closely cemented together. And that which is more strange, every one is not at agreement with *himself*. Our natural *instability* disquiets us, our *passions* turmoil us, our *desires* and *jealousies* fret and devour us: and what is a lively token of our Corruption, in what condition soever we be, I do not say *tolerable* only, but *honourable* and *desirable* by others, we are never *contented* with it. That which a while since we ardently *desired*, we soon after *despise*: and what we made *no account* of when we *enjoyed* it, we relent its *loss* with sorrow.

But

But there is yet another thing in our Mind, which more troubles us, and makes us more miserable: and it is the *fear of death*. Death, how courageous soever any may endeavour to appear, is, as *Aristotle* calls it, *the most terrible of all terrors*. And, as one hath observed, If *Julius Cæsar*, who was Magnanimity it self, said, That *the most unexpected death is the sweetest and most desirable*. (which testifies he resented some dread when he thought of it) what may we think of the Horrors which other Men have of it? There is no *shame* nor *pain* which they will not undergo to avoid it. *Cut off my feet* (said *Mecænas*) *and after that my Legs, and my Thighs also, if you please: provided I do but live, it is enough*. It is but little comfort to them, when they are to be broken on the *Wheel*, to hear that their Sentence is mitigated only to be *hanged*: That they must *die* is the grievous thing, tho' the way be *easy*. Some through impatience of their pain *cry out* to die: but for the most part we find, that when they see death *approaching* in good earnest, they timorously shrink from it, and would bargain with any one that could make their Stone, Gouts, or Fe-

vers last for *fifty* years longer. And what is the true *reason* of this mighty dread of death? It is not so much the great *love* they have for this present *world*, nor an apprehension they shall *exist no more*; but *sin*, *consciousness* of their heinous Crimes, fear of being *condemned* for them in the other World to *Eternal Flames* and Torments. This is the *great* Evil of all: we cannot be *quiet* for it, whether Death be *nearer* to us, or *farther* from us; nor yet tho' we have nothing else to *trouble* us; yes, tho' all things else speak *joy* and comfort to us. It *shames* us, when no Eye *sees* us: it *frights* us, when none can *hurt* us: it *stings* and pains us, when no *disease* can lay hold on us: it makes our heart to *mourn*, when all *prosperity* surrounds us.

We need not talk of our *Dominion*, and for this *exalt* our selves, notwithstanding all our miseries. For truly we are but *begger'd* and *ruin'd* Princes, that hold indeed the *Scepter*, but have *no* power: ours is *alm st* gone. The *Earth* produces little without the *labour* of our Arms and the *sweat* of our Brows: and besides, whatever our care or pains be, oft-times it recompences us with *briers* and

and *thistles*, and only a plentiful crop of *unprofitable* stuff: the Frost and Mildew blast our Vines and Corn, the Caterpillar and Locust devour our Hopes: sometime Drought, sometime Rain, and I know not what Fate or malign Influence renders all our industry *vain* and fruitless: the Seas drown our Goods, the Fire consumes them, the Wind carries them away. As for the *Animals*, they are *stiff* and froward: with *much* labour we a *little* tame them: the Lions, Bears, Wolves, Serpents, *fright* us: and we are put to it to *defend* our selves even against the *little Vermin*.

And is this Man, and this the World? Did God *make* things so? He made Man *upright*, and all his Works were *beautiful*. We see the Sluce by which the Evils entred: *Adam* and *Eve*, the first of human race, *sinned*: then *fear* and *shame* seized them: then God cursed the Earth with *barrenness*: then he laid *sorrow* and *labour* upon them, and appointed they should *die*: then their Nature was *infected*; and soon it became *worse*; and they *begat* Sons and Daughters in their own *likeness*: and from Generation to Generation the Evil hath been *propagated*. And being *Sinners* like themselves,
by

by our own *acts* and deeds, God disciplines us with *hard* things to learn us *righteousness*, that we may escape the *heavier* punishment of Sin in the other World, the flames of *Hell*. May we for ever remember our first Parents Fall, and take heed of offending God, that as they *suffered* and *died*, we perish not *ever-lastingly*.

2. Take heed of *Temptation*. There are Enemies and Deceivers every where, such as pretend *Kindness*, and promise great and good things, but really seek our ruin: as the vain world without, and a naughty heart within; Yes, the old Serpent himself, the Devil. * Come (says the Thief) cast in thy lot among us, let us all have one purse: we shall find all precious substance, we shall fill our houses with spoil. † I have decked my bed (says the Harlot) with covering of Tapestry, and fine Linnen of Egypt: I have perfumed it with Myrrhe, Aloes, and Cinnamon: come let us take our fill of love until the morning: for the Good man is not at home; he is gone a long journey, he hath taken a bag of Money with him, and will come home at the time appointed. And many others there are which entice and flatter us in like manner unto sin

* Prov. 1. 13.
14.

† C. 7. 16, &c.

sin and wickedness: and the *Devil* or our *Lust* lurks privately, and whispers to us to *consent*. We need take heed, when we are thus beset. Our first Parents in their *perfect* state through temptation fell: and we in our *lapsed* condition through the same are *easily* overcome. One good way to preserve our selves from all charms and allurements is, to remember always what God *commands*, *ye shall not eat*: and what he *threatens*, *ye shall die*. But to this add we our *prayer*, which our Lord and Saviour hath taught us, *Lead us not into temptation, but deliver us from evil*.

3. Let us have a care especially of an *Ambitious* and an aspiring mind. Our first Parents desiring to be *wise* and *great* like God, ventured upon the *precipice*, brake God's *command*, and fell headlong down into *Mortality* and *Misery*, became like the *Beasts* that perish. This we know: and yet as if the sin were *light*, and there were no *danger* in it, we are exceedingly *prone* to it. Not content with our condition, we soar *higher*, and can even set the world into a *combustion* for advancement, neither caring what *wrongs* we do to others,
nor

nor what *cruelties* we commit. We *repine* at anothers honour, and his welfare is our *grief*: and could we by *force* or *stratagem* rob him of it, we should not *scruple* the attempt and deed. Ambition is a world of *sin* and *mischief*: from hence comes *war*, *hatred*, *variance*, *sedition*, *heresy*, *envy*, *theft*, *fraud*, *oppression*, *perjury*. Adam fell by it, and was cast out of *Paradise* for it: * and *Angels*, that were *greater* and *stronger*, fell by the *same*, and were cast out of *Heaven* down into *Hell*, and there reserved in *chains* unto the *Judgment-day*. May we be always *humble-minded*, and always *content* with what we have (as good reason there is we should, who are such *sinfull* and *unworthy* creatures) and may our *ambition* only be to excel in *piety* and *goodness*: and then God will *exalt* us high enough in due time, unto his own *heavenly Kingdom*.

* 1 Tim. 3.
6. 2 Pet. 2
4. Jud. 6.

G E N.

S E R M O N III.

G E N. III. 15.

I will put Enmity between Thee and the Woman, and between thy seed and her seed : it shall Bruise thy Head, and thou shalt Bruise his (its) Heel.

THat it was a *real* Serpent that was concerned in the seduction of *Eve*, is clear, * in that he is reckoned * V. I. 14. among the *Beasts* of the *Field*, and is cursed and doomed to go upon his *belly* and to *eat dust*. And so the *Enmity* spoken of in my Text must be that which is between *Mankind* and *Serpents*; we *abhorring* them, and *knocking* them on the *head*, killing and destroying them; and they in like manner *abhorring* us, and *biting* us by the *heel*

heel or other *under* parts of the body, killing and destroying us.

But it is likewise as clear, that the Devil also was in the seduction, * in that the Serpent *spake* and *reasoned*, which a *brute* creature of himself can not do. † And therefore is he called *the Serpent, the old Serpent*, as also *the Tempter and Deceiver*, as who by the Serpent first tempted and deceived *Eve*, and ever since by his wiles and stratagems, hath tempted and deceived her *Posterity*. And thus the *Enmity* is that which is between *Mankind* and *Devils*; they *hating* us, *tempting* us unto sin, striving to set up their *Kingdom* among us, and to *destroy* us; and we likewise *hating* them, *resisting* their *temptations*, striving to extirpate their *Kingdom*, and to *save* our selves from their *destruction*.

The words of my Text are words of *grace* and *favour*, in respect of *sin*, which was now *entred* into the world, whereby Satan thought to have *ruined* us all, *Adam* and *Eve*, and all their *Children*, the whole race of *Mankind*. To *bruise*, to kill and destroy *Serpents*, would have been *small* comfort to us, if in the mean while we had been left inevitably

inevitably to suffer the *deserts* of our *sins*, which is *everlasting perdition*, *Hell-torments*, who are as sure to sin, as we are *born* of *sinful* Parents. Satan thought, that for sin God would have *cast off* Adam and his *Off-spring*, as for the same he had cast off *him* and his *wicked complices*, the rebellious *Angels*. But it was not so: he considered our condition, and shewed *mercy* to us. A *war* indeed there must be: but yet we may *overcome*. He doth not exempt us from the *assaults* of our enemy: but he gives us *strength* and affords us *means*, whereby we may *resist* and *conquer*; and conquering, we shall be *crowned*. Nor doth he require of us, upon penalty of *death* and *damnation*, the strict duty of our first Parents in their *perfect* state, *sinless* obedience: but accepts what is more suitable to our *lapsed* condition, *sincerity* of righteousness. The Devil and his *Angels* sinned all by their *own* acts and deeds: * and God *spared* them * 2 Pet. 2. 4. not, but cast them down to *Hell* [from Jud. 6. their *high habitation* into an *abyss* of *darkness*] and delivered them into *everlasting* chains, to be reserved unto the judgment of the great day. But Adam and Eve were to propagate their Kind: and

and their Children being *unborn*, had *done no evil*; but being born of *sinful* Parents with a *depraved* nature, would certainly do evil: God therefore *pitied* them in their weak and lapsed state, and granted them *pardon* and *salvation*. And this *great* thing he did, he provided a *Saviour* for us, his own *Son*, which for that end was to be *born* of a *Woman*. This is the *summe* and substance of the Text, according to the *Light* and *Revelation* of the *Gospel*. But I shall now more largely and distinctly consider the *particulars* therein contained. As,

1. What *the Seed of the Devil* is. Being a *Spirit*, he cannot *propagate* his Kind, like as *men* do, who consist of *bodies*: and therefore Children he hath none by *generation*. But many are his Children *by wicked works*, and wickedness of *nature*, as *like* him as if they were naturally *begotten* of him: they do his *will*, his *works*; and they are mightily *influenced* by him. He was the *first* that sinned, and he *instigated* others unto sin, the *Angels* his fellow-rebels, and our *first parents*: and ever since hath he been *prompting* and alluring to it: it is his *life*, his constant *practice* and *contrivance*.

contrivance. All the Wicked therefore are his Children, both Men and Devils:

* Thus he is called the Prince of Devils, the Prince of the power of the Air, as who was and is their Ring-leader, their Captain and Commander in Sin and Wickedness. And of wicked men we read the like; † He that committeth sin, is of the Devil; for the Devil sinneth from the beginning.—Whosoever doeth not righteousness, is not of God. || He [the Devil] worketh in the Children of Disobedience.

* Mar. 3. 22.
Ephes. 2. 2.
Mat. 25. 41.
Rev. 12. 7.

† 1 Joh. 3. 8,
10. *

|| Eph. 2. 2.

* Ye do that which ye have seen with your Father:—Ye seek to kill me, a man that hath told you the Truth, which I have heard of God.—Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the beginning, and abode not in the Truth:—he is a Liar, and the Father of it. † Cain was of that Wicked one, and slew his brother: and wherefore slew he him? because his own Works were Evil, and his Brothers Righteous. || O full of all subtilty and all mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the Right ways of the Lord? And as his name is Serpent, so is theirs, both being alike odious, and mischievous and killing: * Ye Serpents, ye generation of

* Joh. 8. 38,
40, 41, 44.

† 1 Joh. 3. 11.

|| Aq. 13. 14.

* Mat. 23. 33.

G

Vipers,

Vipers, &c. I wish they would behold themselves in the Glass, and see their *ugliness* and deformity. An *heart* they have full of filthy *lusts* and passions: and from thence proceed all abominable *practices*. Like the Sow, they wallow in the *mire*: and like the Dog, they lick up *vomit*. And whilst *such* they are, never let them *glory*, though they be *Lords* and mighty *Princes*, *Philosophers* and *Politicians*, admired *Beauties* in face and feature. For the day will come when they shall know how *vile* they are, being thrust out of all *worthy* Society, and commanded to take their abode in the place and company which is *fittest* for them, among *Devils* in the *infernal Dungeon*. Whether to be born of a *Toad* or *Serpent*, of the *Devil*, or of *God*, is *more excellent*; and which is likeliest to end in *happiness*, let all Men judge.

2. What the seed of *Eve* is. It is all mankind: * she is the *Mother* of us all. But the Seed which *bruises* the *Devil's* head, is the *Righteous* only, the rest being his *Slaves* and *Captives*. But among the *Righteous* there is *One more excellent* than all his Brethren, who in a *special* and *peculiar* manner destroys and spoils

spoils the Evil one: † and that is *Christ* † *Targ. Jonath.*
Jesus, the Son of God, who became *Man* *Medicinam*
for our Redemption: As it is written *adhibebunt*
of him, || *He was manifested to destroy* *calcaneo in*
the Works of the Devil: He was mani- *diebus Regis*
fested to take away our Sins: He took Flesh, *Messia.*
that through Death he might destroy him || 1 Joh. 2. 5, 8.
that had the power of death, the Devil. Heb. 2. 14.
* This God-man, God, the Son of God * Joh. 1. 1, 3.
manifested in the flesh, is the Captain of 14, 16, 18,
our Salvation, our Saviour. So said the 29. & 3. 16:
Angel, † *This day is born to you a Saviour,* 1 Tim 3. 16:
which is Christ the Lord: || Thou shalt call Gal. 4. 4.
his name Jesus: for he shall save his peo- Heb. 2. 10.
ple from their sins. The same promise 1 Joh. 4. 14.
did God afterward make to Abraham, † Luk 2. 11.
which in the beginning he made to our || Mat. 1. 21.
First Parents, saying, * *In thy seed shall* * Gen 22. 18.
all the Nations of the Earth be Blessed.
And after that he made the same to Da-
vid, † *I will set up thy seed after thee,* † 2 Sam. 7. 12.
and I will establish his Kingdom for ever.
|| *Once have I sworn by my holiness, that* || Ps. 89. 35. 36.
I will not lie unto David: his seed shall
endure for ever, and his Throne as the Sun
*before me. This was Jesus, * the Son* * Mat. 1. 1, 16.
of Abraham, † the Son of David. || To † Luk. 1. 27.
Abraham and his seed (says S. Paul) were || Rom. 1. 3.
the promises made. He saith not, And to 2 Tim. 2. 8.
seeds, as of many; but as of one, And to
G 2 thy

* Luk. i. 27, *thy seed: which is Christ.* * *Thou shalt conceive and bring forth a Son* (says the Angel to Mary, the Mother of Jesus, espoused to Joseph, of the house of David) *and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David. And he shall rule over the house of Jacob for ever, and of his Kingdom there shall be no end.* This Jesus was the Woman's Seed in an extraordinary manner, † as being born of a Woman without the concurrence of Man, of a Virgin by the power of the Holy Ghost. Which was that which the Prophet Isaiah foretold, saying, * *Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.* Whether our First Parents understood the Promise so distinctly, as that *the Son of God* should be incarnate, and die, and by his Death make atonement for sins, and so save them, I cannot tell. If no more was spoken to them, or inwardly revealed than this, *The seed of the Woman shall bruise the Serpent's head*, it would be exceeding hard for them to spell out from hence the Mystery of our Redemption. In Moses's Law all was in types and figures: the
Prophets

Prophets spake somewhat clearer. † But yet the Mystery seems to have been kept in *obscurity*, till the *appearing* of the illustrious Person himself: who *unveiled* the types, and declared *himself* to be the *substance*, the Son of God made Man, the Sacrifice and Propitiation for Sin, the Saviour of the World: who *brought life and immortality to light by his Gospel*, the Grace and Mercy that was given us of God in him from the beginning and *foundation* of the World. But how much soever the World was in the dark as to this matter, * all certainly enjoyed the *benefit* of the gracious Promise, that *worshipped God* and *lived holily*, viz. *Remission of Sins* and *Eternal life*, through this blessed *Seed* of the Woman that was to come, *Christ Jesus*. It is easy to observe how *gracious* God was to *all* at first: and that it was *rebellion* and wickedness that estranged his *heart* from any, and turned his *hand* against them. I think no one doubts but *Adam* and *Eve* were *pardon*ed, and their *Souls* are now at *rest* in the *Celestial* Paradise. And when they the *Criminals* were *forgiven* and received into *favour*, it is hard to say (who can bear it?) that some of their *Children*

† 1 Joh. 1. 2.
Tit. 2. 11. &
34. 2 Tim. 1.
9, 10. Rom.
16. 25, 26.
2 Cor. 3. 14.
Mat. 13. 36.
& 25. 34.

* Rom. 2. 14,
26. & 3. 25.
29. Heb. 9. 15.
1 Pet. 1. 2.
Aet. 10. 2.
4. 28. 34-35.

unborn, the greatest part of Mankind, were, because these their Parents had sinned, excluded out of the Act of Grace, left to perish in the lapsed Nature which they must receive from them, and God would have no mercy on them. * Abel, the second Son of Adam, brought an Offering unto God, and was accepted of him. And Cain, his Elder Brother, had sped as well, if he had offered, † like him, in righteousness: for said God to him, † Heb. 11. 4. || If thou doest well, shalt thou not be accepted? * Ver. 8, 11. He slew his Brother, * and this brought the Curse upon him. † Gen. 5. 24. † Enoch walked with God, and God translated him. Heb. 11. 5. || Noah was a just Man, and he found † Gen. 6. 8, 9. favour with the Lord. * In his time the World was grown so exceeding wicked, that it repented God that he had made Man, and resolved he was to destroy them: † yet did he send that Righteous Man to preach Righteousness among them, and to warn them of the Judgment, and he allowed them an hundred and twenty years to repent and amend their ways: || But not repenting, the Flood came and swept them all away, save himself and his little Family, eight persons. Now the World begins again, * Ch. 9. 1, &c. * and God wishes peace and happiness to

to all. But in process of time Wickedness again *overspreads* the Earth, the Nations commit all Abominations, neither will they be *reclaimed*. * God ^{Ver. 11, 15.} had said he would not *destroy* Man any more: so he *destroyed* them not: but for the *hardness* of their hearts he *left* them to walk in their own ways, and to follow their own foolish inventions: only he chose *Abraham* and his *seed* (the same are the *Jews*) for a people unto *himself*: and these he *disciplined* and *governed*; he gave them *Laws*, and he was *King* among them: so desirous was he of their *welfare*. But this was a *rebellious*, stubborn and stiff-necked people. Many a time he *plagued* them, and many a time he *healed* them again; yet did they still *sin* against him. † He gave them into the ^{† Ps. 106. 41, &c.} hand of the *Heathen*, and they that *hated* them, ruled over them. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their *iniquity*. Nevertheless he regarded their affliction, when he heard their cry: And he remembered for them his *Covenant*, and repented according to the multitude of his mercies. He made them also to be pitied of all those that care

* Gal. 4. 2, 4, 5.
Eph. 1. 10. &
2. 12, 13, 16,
17, 19. Col.
1. 20, 21. Joh.
11. 51, 52.
& 1. 29. &
3. 16, 17.
1 Joh. 2. 2.
& 4. 9, 10.

*ried them Captives. * At last the ful-
ness of time was come which God had
appointed in his Will and Counsel for the
fulfilling of the Promise which he had
made to Adam, to Abraham, and to Da-
vid, of the seed of the Woman that should
bruise the Serpent-Devil's head, in whom
all nations should be blessed, and who
should rule as King for ever: and be-
hold, he sent forth his Son made of a
Woman, Jesus born of the Virgin Mary
by the power of the Holy Ghost, to re-
deem us all from our sins, and save us
from everlasting destruction; gathering
all together in him, speaking peace to
all in Jesus, reconciling all to himself by
his blood, both Jews and Gentiles. This
is the Mystery which lay in darkness
from the beginning of the World till the
appearing of Jesus the light of all Men.
Forasmuch then as the light hath thus
shined upon us, we ought to be more
thankful for the benefit, and more obedi-
ent to the good Word of God: the clearer
the Grace hath appeared, the stronger
should it move our affections. † Look-
ing not now through a Vail, or in a Glass,
as heretofore, but beholding with open
face the glory of the Lord, we should be
changed into the same image, even as by the
Spirit of the Lord.*

3. What

3. What the *Enmity* is that God *puts* between the *Devil* and *Eve*, and between his and her *seed*. We must not think that God *infuses* into Devils and Wicked men that *hatred* which they bear to Christ and his Church, and *stirs* them up to that *hostility* which they exercise against them: For he is a God of *purity*, and no *iniquity* is with him. What God said, was in *favour* of *Mankind*, when the Devil thought to have *ruined* us all by our First Parents *sin*, that God would have left us in his *power*, and he should have *ruled* over us at his *will*. No, says God, it shall not be so, they shall *resist*, *fight* against him, and I will provide *means* whereby they may *overcome*, the *seed* of the *Woman* shall *bruise* the *Serpent's* head. There is, we may observe, a natural *abhorrence* in us of the Devil: his *name* is *odious* to us, his *appearance* *frights* us, the meer *apprehension* or *imagination* of his *presence* strikes us with a sudden *horror*. But there is *more* than this: God *works* in our hearts, as many as will *submit* themselves to the operation of his *Spirit*, a *detestation* of his *wicked* works; so that we *shun* and avoid them in our own *practice*, *exclaim* against them in *others*, *persuade* them from

from them, and strive to *drive* them quite out of the *World*: which is the *weakening* and *wasting* of Satan's *Kingdom*. But *Jesus*, the *Captain of our Salvation*, under whose *banner* we fight, is *more* his *Enemy*: * he is our *Michael*, and with his holy *Angels* contends for us against his *Evil ones*, the *powers of the Air*, the *spirits of wickedness in high places*; sending them forth to *minister* unto us: and by the *Holy Ghost*, † whom he also *sendeth forth*, he *inables* us to *resist* all his *wiles* and *temptations*: he also by many *sure* and *precious Promises* mightily *incourages* us in our holy *Warfare*: and finally, by the *light* of his *Gospel* he *shews* us the *way* and *method* that we should take for the *vanquishment* of the *deadly Enemy*. Thus the *War* is *maintained*, and shall *continue*, * till He and We have *trod down* all our *Enemies* under our *feet*, *Sin*, *Death*, *Hell*, and *Devils*. † *Thanks be to God which giveth us the victory, through Jesus Christ our Lord*.

4. What is our *Bruising* of Satan's *head*, and his *Bruising* of our *heel*? It is *victory* on our part, but with *wounds* and *slaughter*. The *noble* and *eminent Seed*, *Jesus*, the *Son of God incarnate*, always
over-

* Rev. 12. 7.
& 5. 6. Dan.
10. 13, 21. &
12. 1. Isa. 63. 9.
Col. 1. 16.
Heb. 1. 14.
Eph. 2. 2. &
6. 12.

† Joh. 15. 26.
& 16. 7.

* 1 Cor. 15. 25,
26, 54, 55, 56.
† Ver. 57.

overcame in all his Contests with him whilst he was on *Earth*; and he was *invulnerable*. The malicious and subtil Enemy sought with all his power and craft to draw him into *sin*, but never could; not by his *forty days Temptation* in the Wilderness; not by all the *Contempts* and *Affronts* which the *Jews* offered him, nor by that painful and ignominious *Death* which they inflicted on him; * of all which he was the great promoter. † He was *holy, harmless, and undefiled*, from his *birth* unto his *death*: || and so he offered up himself an *holy Sacrifice* unto God for our sins, without *spot* and *blemish*; whereby he obtained *eternal Redemption* for us. When this Enemy of Mankind had brought our Lord to death, he thought those strong *Chains* would hold him *fast*, and all our *hopes* in him had been buried in the *Grave* with him *for ever*. * But he *rose* from the dead, and *shewed himself openly*. † He *ascended* unto *Heaven*: † and God set him upon the *Throne* at his own *right hand*, and gave him power to *rule* over *all* things with Himself for the good of his *Church*, making him particularly the *Head* and *Governour*, the *Lord* and *King* thereof:

* and

* Joh. 8. 37,
44. & 13. 2,
27. & 14. 30.
† Luk. 1. 35.
† Joh. 3. 5.
Heb. 4. 15.
& 7. 26.
|| Heb. 9. 12.
14. 26. & 13.
Eph. 5. 2.
1 Pet. 1. 18,
19. & 2. 23.
2 Cor. 5. 21.
Rom. 8. 3.
* Act. 10. 40.
& 13. 1 Cor.
4. 10 9 Joh.
20. 19, 26, 27,
28. Luk. 24.
29, 40.
† Act. 1. 9.
Eph. 4. 10. &
1. 20, 21, 22.
1 Cor. 15. 27.
1 Pet. 3. 22.
Mat. 28. 18.
Act. 1. 33, 36.
& 5. 31. Eph.
5. 23.

¶ A&t. 10. 42. || and he also gave him power to raise
 Joh. 5. 21. 10 the dead, to judge the world, and to give
 30. & 17. 2. eternal life to as many as were to receive
 Mat. 25. 32, it, all the righteous. * Now he com-
 34, 35, &c. manded his Apostles to go unto all na-
 Heb. 5. 9. & tions, and preach his Gospel to them,
 10. 14. & 9. 28. repentance, and remission of sins: † and
 * Mat. 16. 15, to them he added Pastors and Teachers
 16. Luk. 24. for the work of the Ministry: || and on
 47. Mat. 28. both he poured down the Holy Ghost,
 19, 20. A&t. which instructed them in the Truth, and
 20. 21. & 26. inabled them to work Miracles for the
 18. confirmation of it. * And now the Gen-
 † Eph. 4. 8, 11, tiles hear the Word, believe, and embrace
 12. 1 Cor. 12. it: † and on them also is shed the good
 28. Rom. 12. Spirit of God from Jesus Christ upon
 6, 7, 8. the Throne, to illuminate and sanctify
 || Luk. 24. 49. them, and to strengthen them in the
 A&t. 1. 4, 5, 8. Works of God. Behold, || they turn from
 & 2. 4, 11, 33. Idols to serve the living God: the Devil's
 Joh. 14. 26. & Oracles are silenced; his Temples desert-
 15. 26. & 16. 7. ed; the Poms and Vanities, and Evil
 Mar. 16. 20. Customs, which he introduced into the
 Heb. 2. 4. World, are forsaken; and all his works
 Eph. 4. 7, 8. of darkness are made manifest, discovered
 1 Cor. 12. 8, to be his, wicked and abominable, and
 9, 10, 11. are abhorred. Thus his Kingdom and
 * Col. 1. 6. Power is shaken, and begins to fall apace.
 Rom. 15. 18, This is it which our Lord said, when he
 19. was near unto his End on Earth, and to his
 † Tit. 3. 5, 6. Glory
 Rom. 5. 5.
 Joh. 7. 38, 39.
 || 1 Thel. 1. 5, 9,
 10. Eph. 2. 1,
 2, 5, 6, 7.
 1 Cor. 12. 2.
 2 Cor. 4. 2.
 1 Pet. 2. 10.
 & 4. 3, 4. Rom.
 15. 18.

Glory and Power in *Heaven*, * *Now is* * Joh. 12. 31,
the Judgment of this world : now shall the ^{32.}

Prince of this world be cast out. And I,
if I be lifted up from the Earth, will draw
all men unto me. † *I go to him that sent* † Ch. 16. 5, 7,
me.—I will send the Comforter unto you. &c.

And when he is come, he will reprove the
world of sin, of righteousness, and of judg-
ment : Of sin, because they believe not on
me ; of righteousness, because I go to my
Father ; of judgment, because the Prince
of this world is judged. Thus did the
blessed Jesus, the seed of the Woman,
the Virgin's Son, the Son of God, bruise
and mall the Devil's head. He is worsted
and weakened : but not quite stripped
and spoiled of all his power. He hurts
our heel, and if we have not a care of
our selves, he will strike us to the heart.
It is the Will and the Wisdom of God to
continue us in a state of War : We must
fight for our lives, if we would save
them : we must watch and pray, if we
would not enter into temptation, and be
overcome : we must run, if we would ob-
tain the Crown : the way is narrow, and
the gate strait which leadeth unto life,
and we must strive to enter into it.
S. Paul (who well knew the mind of the
Lord our Saviour, the Doctrine of the
Gospel,

- Gospel, the terms of our Salvation) did so, expecting nothing upon the account of his being an *Apostle*, and a great Teacher of the Mysteries of Christ, but only upon the account of his faithfulness to his Master, and his holy Conversation in the World. * *I run* (says he) *I fight: I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a Cast-away.* † *I press towards the mark for the prize of the high Calling of God in Christ Jesus.* || *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous judge shall give me. And so preached he unto others: * Christ is the author of eternal salvation to all them that obey him. † By one offering he hath perfected for ever them that are sanctified. || There is no Condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.—If ye live after the flesh, ye shall die: but if through the spirit ye mortify the deeds of the body, ye shall live.*
- * Heb. 12. 14. * *Follow Holiness, without which no man shall see the Lord.* † *Work out your salvation with fear and trembling.* || *Be strong*
- * 1 Cor. 9. 26, 27. † Phil. 3. 14. || 2 Tim. 4. 7, 8. || Rom. 8. 1, 13. † Phil. 2. 12. || Eph. 6. 10, &c.

*strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. * Fight the good* ^{* 1 Tim. 6. 12.}
fight of faith, lay hold [so fighting] on eternal life. This is the right way to obtain the victory: and taking this course, we are sure not to miss of it.
[†] *The righteous seed, though as small* ^{† Mat. 13. 31, 32. Ps. 72. 8, 11, 15, 16, 17.}
as a grain of Mustard in the beginning, shall grow up into a mighty Tree, whose Branches shall spread from Sea to Sea: though but as an handful of Corn at first, shall fill the whole Earth. Christ and his Church, though few and poor, though despised, hated, persecuted, have continued hitherto, in spite of the Devil and his Angels, and all the wicked World: || and they shall continue unto the end of all things: they shall prosper, till they reign: the greatness of the Kingdom under the whole heaven shall be given unto them. ^{|| Dan. 2. 44. & 7. 13, 14, 27.}
*It was our Saviour's word to Peter, * That his Church was built* ^{* Mat. 16. 18,}
upon a Rock, and the Gates of Hell should not prevail against it: And his Word hath proved true unto this day, and shall be found true for ever. See what mighty Power comes armed against it, and with what furious rage the Enemy assaults it:

Rev.

Rev. 12. 4, &c. *The Dragon stood before the Woman which was ready to be deliver'd, for to devour her Child as soon as it was born. And she brought forth a Man-child, who was to rule all nations.—The Devil is come down unto you, having great wrath.—The Dragon was wroth with the Woman, and went to make War with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus. Ch. 17. 13, &c. I saw a Woman sit upon a scarlet-coloured Beast, full of names of Blasphemy, having seven Heads, and ten Horns.—Upon her forehead was a name written, Mystery, Babylon the Great.—I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus. But now look again, and see the victory of the Saints: Chap. 12. 7, &c. Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels.—And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World: he was cast out into the Earth, and his Angels were cast out with him. And I heard a loud voice saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ. Ch. 11. 15.*

The

The seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. Ch. 18. 1. I saw another Angel come down from Heaven, having great Power: and he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen. Ch. 19. 1, &c. After these things I heard a great voice of much People in Heaven, saying, Allelujah; salvation, and glory, and honour, and power unto the Lord our God: for true and righteous are his Judgments: for he hath Judged the Great Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand. And again they said, Allelujah; and her smoke rose up for Ever and Ever.—And I heard as it were the voice of a great multitude, saying, Allelujah: for the Lord God omnipotent Reigneth. And now behold what a pure and glorious City ariseth after the Fall of the whorish, bloody, and idolatrous: what a true and Apostolick Church Reigns in the Earth after the Destruction of the lying and Apostate: And what happy times succeed the Evil: Ch. 21. 2, &c. I saw New Jerusalem

H coming

coming down from God out of Heaven. — And I heard a great voice out of Heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God. And God shall wipe away all Tears from their eyes; and there shall be no more Death [putting to Death, as before:] neither Sorrow, nor Crying, neither shall there be any more pain [persecution.] For the Former things are passed away And he that sat upon the Throne, said, Behold, I make all things new. — The Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb. — The City had no need of the Sun nor of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the light thereof. And the Nations of them that are saved, shall walk in the light of it: and the Kings of the Earth do bring their Glory into it. After this the Dead rise, all are Judged, and the Saints ascend to Heaven, and there inherit everlasting life and glory: Ch. 20. 14. &c. I saw a great white Throne, and him that sat on it — And I saw the Dead, small and great, stand before God; and the Books were opened: and another Book

was

was opened, which is the book of Life: and the dead were Judged out of those things which were written in the Books, according to their Works—And Death and Hell were cast into the Lake of Fire.—And whosoever was not found written in the Book of Life, was cast into the Lake of Fire. Joh. 5. 26, &c. The Father hath given the Son authority to execute Judgment, because he is the Son of Man.—All that are in the Graves, shall hear his Voice and shall come forth; they that have done Good, unto the resurrection of Life; and they that have done Evil, unto the resurrection of Damnation. 1 Thes. 4. 16, 17. The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the Trump of God. And the dead in Christ, shall rise first. Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Matt. 25, 31, &c. The Son of Man shall come in his Glory, and all his holy Angels with him. Then shall he sit upon the Throne of his Glory: and before him shall be gathered all Nations, and he shall separate them one from another.—Then shall he say to them on his right hand, Come, ye

blesſed of my Father, inherit the Kingdom prepared for you from the foundation of the world.—Then ſhall he ſay to them on the left hand, Depart from me, ye curſed, into everlaſting Fire prepared for the Devil and his Angels.—Theſe ſhall go away into everlaſting Punishment: but the Righteous into Life Eternal, This is the perfect Victory which Chriſt and his Saints, the Righteous Seed of the Woman, ſhall have over the Serpent the Devil and his Seed, his Angels in Hell, and wicked Men on Earth, that tempt and allure them unto ſin, that hate, revile, and perſecute them, in the end of the World.

C O N C L U S I O N.

I. And now, my Brethren, let us not faint and be diſmayed in the worſt condition we are in, in wars and tumults of the world, in ſickneſs, in famine, in poverty and afflictions, in perſecution for righteouſneſs ſake: but *truſt in Jeſus*, who is exalted on high, committing our ſelves unto him in well-doing. Remember the words which he ſpake to his Diſciples, and comfort your hearts: * *All power is given unto me in Heaven and in Earth.* † *I came down from*

* Mat. 24. 18.

† Joh. 6. 38,

39, 40.

from Heaven not to do mine own will, but the will of him that sent me : and this is the Fathers will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day : and this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting Life : and I will raise him up at the last day. † My sheep hear my voice, and I know them, and they follow me : and I give unto them Eternal Life, and they shall never perish, neither shall any pluck them out of my hand : my Father who gave them me, is greater than all, and none is able to pluck them out of my Father's hand. || If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The Servant is not greater than the Lord : if they have persecuted me, they will also persecute you. * These things have I spoken unto you, that in me ye might have Peace : in the world ye shall have Tribulation : but be of good cheer, I have overcome the world. † Fear not

† Ch. 10. 27,
28, 29.

|| Ch. 15. 18,
19, 20.

* Ch. 16. 33.

† Luk. 12. 32.

* Joh. 14. 1,
2, 3.

*little flock ; for it is your Fathers good pleasure to give you the Kingdom. * Let not your heart be troubled: In my Fathers house are many mansions: I go to prepare a Place for you: I will come again, and receive you unto my self, that where I am, there ye may be also.*

2. Let us *Love* God who hath been so good and gracious to us, and let us *praise* his name for ever: who hath considered us in our low and *lost* condition, and sent *Redemption* to us: who so *early* shewed us mercy, before *death* had seized any of us, or sin had *debauched* our nature: who hath *continued* his Kindness to us through all generations past, notwithstanding our *ingratitude*, and our many enormous Crimes wherewith we have provoked him: who in these *latter* days did send forth, as he had promised, the noble *Seed of the Woman* to bruise the *Serpents head*; the *word*, who was in the *beginning* with himself, by whom he *made* the worlds; the *Word*, his *only begotten Son*, made *flesh*, that he might *die* for us, and be the *propitiation* for our sins: who hath set him upon the *Throne*, and given him power to *rule* over all things for our good; and hath made him our *High-Priest*

priest in Heaven to *intercede* for us continually: Finally, who hath granted us for his sake *remission of Sins*, and *Eternal life*. *Glory* be to God for his *Mercy* to us, and to *Jesus Christ* our *Saviour*.

3. Let us also *serve* and *obey* God, and walk before him in all *holiness*. What doth he require of us but to *resist* the *Devil*, and to *shun* his *Works*? Such an enemy he is, always going about as a *roaring Lyon*, seeking to *devour* us, that it is a *wonder* we should ever be induced to come *near* him, and especially to be *familiar* with him. And such are his *Works*, so *shameful*, and so *pernicious*, leading down to the *Chambers of death*, the *Infernal Prison*, that it is a like *wonder* we should ever be persuaded to *have to do* with them, and especially to make a *common practice* of them. And yet so it is, we suffer the *Evil* one to come into our *House*, our *Heart*, and to *abide* there; and we kindly *entertain* him, being *pleased* with his *motions* and *instigations*: we run at his *call*, and *before* he calls, we go to him, and *tempt* the *tempter* himself: And *sin* we *delight* and *indulge* our selves in, we *court* it, we *embrace* it, and *dally*

and sport with it as an *innocent* and *harmless* thing. O that men would consider how *foolishly* they do, and how much they are their *own enemies*. The cause is *God's*, as well as *ours*: the Devil and sin seek to rob him of his *service*, as well as us of our *souls*. He commands us to resist and fight for his *Glory*, as well as for our own *Salvation*: And he furnishes us with Arms and *power* (his mighty *Spirit* is our *strength*) and he encourages us with the promise of the *greatest rewards*. And yet shall we stand *still*, and suffer the enemy to come upon us and *destroy* us, to lead us *captives* to his *infernal Kingdom*, which is nothing but a great *lake of Fire and Brimstone*? Think how *glorious* it will be to triumph here; how glorious for us that are weak *flesh* and *blood*, to vanquish the mighty *Prince* with all his *Powers of darkness*, numerous *Legions of wicked Spirits*: what an honour it will be to be reckoned among those noble *Champions, Patriarchs, Prophets, Apostles, Confessors, Martyrs*. But think especially what an *Happiness* it will be to *live* for ever with these and all the *Saints of God* in the *City of God*, who for ever there *sing* of their *worthy Achievements*, and re-
joyce

joyce for the *Victory* which they have gotten by his *grace* and *help*, and give to him the *glory* of all. Eternal Blessedness, or Eternal misery attends our *behaviour*: let us quit ourselves like *men*, like good *Servants* of God, and good *Souldiers* of our Lord Jesus Christ, that we may not *die*, but *live for ever*. I commend you now to God and our *Saviour*, desiring you to lift up your eyes to *Heaven*, and view the Kingdom, and Glory, and Riches, and to remember our Lord's word; * *To him that overcometh I* * Rev. 3. 21. *will grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Amen.

S E R M O N IV.

G E N. VI. 1, 2, 3.

And it came to pass, when Men began to multiply on the face of the Earth, and Daughters were born unto them, that the Sons of God saw the Daughters of Men, that they were fair; and they took them Wives of all which they chose.

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an Hundred and twenty years.

(a) **S**ome very Eminent Writers in the very Primitive times of

(a) *Iust. Mart. Apol. i. p. 44. Angeli mulierum concubitus causa, amoribus victi, filios procrearunt eos qui Dæmones sunt dicti. Athenag. Legat. pro Christ. p. 27. A statu suo defecerunt Angeli, amoribus victi Virginum, & libidine carnis accensi — Ex amoribus Virginum qui vocantur Gigantes nati sunt. Tertul. de Idol. c. 9. Unum propono, Angelos esse illos desertores Dei, amatores faminarum Id. de Hab. mul. C. 2. Angeli damnati in pœnam mortis ad filias hominum de cœlo ruerant. C. 4. Nihil Angelis illis imputetur præter repudium cœli & matrimonium carnis Id. de Virg. veland. C. 7. Angelos legimus à Deo & cœlo excidisse ob concupiscentiam seminarum. Orig. in Joan. Tom. 15. Non solus homo lapsus est, sed Filii etiam Dei, qui cum vidissent Filias hominum, &c. Cyr. de sing. Cler. Novimus & Angelos cum feminis cecidisse. Laët. l. 2. c. 15. Cum numerus hominum cepisset crescere, Deus misit Angelos ad tutelam humani generis — Diabolus ad vitia Angelos pellexit, & mulierum congressibus inquinavit.*

Christi.

* See V. 4.

† See C. 4. 26.

¶ Gen. 17. 7.

8. 32 6. Exod.

3. 6. & 4. 22.

6. 6 7. 2 Chr.

7. 14 Jer. 14.

9. Deut 14. 1.

Ps. 135. 4.

* Ch 4. 11. 12.

† V. 16.

¶ V. 17, 18,
to 25.

Christianity, thought that the *Angels* which sinned, fell in love with beautiful *Women*, had congress with them, and begat of them *Dæmons* and * *Giants*: and that from hence sprang the violence and wickedness which abounded in the world, for which God sent the *Floud*: grounding this their Opinion upon my *Text*. But manifest it is, that *Moses* here speaks of the *Multiplication of Mankind*, and of *their sin* only, and *their punishment*, and not at all of the sin and punishment of *Angels*. So that the *Sons of God* are the better sort of men, † those that worshipped God and called upon his Name. Such a distinction there was of good and bad at this time: and there was a separation also of the one from the other; as there was afterward a distinction and separation of the *Jews* (¶ they being the sons and children of God, chosen for a peculiar people unto himself) from the *Gentiles*. For *Cain*, the first-born of *Adam*, was wicked, and slew his brother *Abel*; * and for this was cursed of the Lord to be a fugitive and vagabond in the Earth: † who accordingly went out from the presence of the Lord, and dwelt in the land of *Nod*, on the east of *Eden*. ¶ And there he begat *Chanoch*:

Chanoch: and *Chanoch* begat *Irad* || and
 so *Moses* proceeds in setting down *their*
 Posterity distinctly and *apart* by them-
 selves. * Instead of *Abel*, whom *Cain* * V. 25.
 slew, God gave to *Adam* another Son
 by *Eve*, namely *Seth*. † And *Seth* be- † V. 26. C. 4.
 gat *Enos*: and *Enos* begat *Cainan*: † and 3, 6, 9, 10, 30.
 their Posterity *Moses* likewise enume-
 rates and sets down *apart* by themselves
 till he comes to *Noah*, in whose time
 the Floud came. * Now when *Enos* was * Ch. 4. 26.
 born, it is said, *Then men began to call*
upon the Name of the Lord. These
 therefore that were thus religious, viz.
 the Posterity of *Seth* and *Enos*, are cer-
 tainly those that are called the *Sons of*
God. Who having a better Tutor
 among them, than was *Cain* in his
 Race, viz. *Adam* († who lived after † Ch. 5. 3, 7.
Enos was born, almost *seven hundred*
years) learned no doubt better man-
 ners, as he no doubt gave them better
 instructions, and exercised among them
 better discipline. And *two* in this Line,
 we find singularly eminent for piety,
 viz. *Enoch*, * who walked with God, and * V. 24.
 was translated, and *Noah*, † who was a † Ch. 6. 8, 9
just and perfect man, and found grace in
 the eyes of the Lord. And there is no
 question to be made but there were
 many

many more Families proceeding from Seth and Enos, which feared God and walked uprightly. * For it was this seed of Adam, which God did especially favour and bless, and delight in. So that if Religion was any where, undoubtedly it was here.

* C. 4. 25, 26.
See Luk. 3.
38 Targ. 70-
nath. in Gen.
5. 3. Cain ex-
pulsus erat
nec reconli-
tum est se-
men ejus in
libro progeni-
ci Adam.

But alas! in process of time, this holy people became also profane like the rest. And they degenerating, then the whole World was corrupt and wicked. And so wicked all were at last, that God was resolved to destroy all with a Flood, except Noah and his little Family: to whom he said, † Come thou and all thy House into the Ark: for thee have I seen Righteous before me in this generation.

† Ch. 7. 1.

But what were the particular sins which they were guilty of? As for the Sons of God, this is noted of them as one of their great Crimes. They saw the Daughters of Men, that they were Fair, and they took them wives of All which they Chose. Mere chusing of beautiful women without doubt was not the fault: but chusing without the fear of God, or any regard unto Religion: marrying with the Daughters of Men, † such as called not, or neglected to call, upon the name

* Ch. 4. 26.

name of the Lord, *Jehovah*, the only true God, the *profane* (and as some say, *idolatrous*) *Cainites*. (a) Which was an *irreligious*, an *unequal* and *unfit* conjunction, and very *perillous*. Upon which account God afterward forbad his people the *Jews* to marry with the *Gentiles*; viz. * lest they should learn * *Deut. 7:3,4.* their ways, and be turned from him unto their abominable *Idols*. Their heart was *sensual*: and to serve their sensuality, they cast *Religion* behind their back. (b) And as they cared not what *profane* and *wicked* Women they married, so that they were *fair* and *comely* († which was all they regarded:) so undoubtedly they also multiplied wives

(a) *Targ. Jonath.* in *Gen. 4. 26.* Illa erat ætas in cujus diebus incæperunt errare & fecerunt sibi *Idola*, & cognominabant *Idola* sua nomine *Sermonis Domini*. *Ib. Verf. Persic.* Tunc neglectum est invocare nomen Domini. See *Ainsw. Annot. on Gen. 4. 26.* and *Owen's Theolog. 1. 2. c. 3. & 1. 3. c. 3.* *Targ. Onkel.* — tunc supersederunt filii hominum ab invocando nomen Domini. *Arab. in Gen. 6. 4.* Filii *Elohim* ingressi sunt ad filias *Cain*.

(b) *Clem. Recog. 1. 1.* Octava generatione homines justii qui Angelorum vixerant vitam, illecti pulchritudine mulierum, ad promiscuos & illicitos concubitus declinaverunt.

† *Targ. Jonath.* in *Gen. 6. 3.* Acceperunt sibi uxores ex omnibus quæ ipsis complacuerunt. *Targ. Onkel.* — Ex omnibus quas voluerunt.

in

in excess: they took of all they chose, as many as they pleased or had a mind to. As for the rest of the world, as they had not this denomination of Sons of God, so without doubt they behaved themselves much worse. Truly all,

* Ver. 12.

† Ver. 5.

* Ver. 11.

† Heb. 11. 7.

1 Pet. 3. 20.

2 Pet. 2. 5, 8.

* Luk. 17. 27.

exceeding bad: * all flesh had corrupted his way: † the wickedness of man was great; every imagination of the thoughts of his heart only evil continually: * the Earth was filled with violence. They were wholly carnal and careless, minding nothing but their pleasures, not fearing the Menaces and Judgments of God, † nor at all regarding Noah's preaching of Righteousness, nor the long Warnings he gave them by the preparing of the Ark. * They ate and drank, and married, until the day he entered into it: so the Flood came, and destroyed them all. It follows in my Text,

And the Lord said, My Spirit shall not always strive with man, for that he also is Flesh. Which is to say, (a) I have

(a) Targ. Jonath. in Gen. 6. 3. An non posui Spiritum meum Sanctum in illis, ed ut faciant bona opera? Vers. Persic. Non permanebit Spiritus meus in homine in eternum, ed quod sic etiam carnis ipse. Arab. — quia carnales sunt.

long striven with him by my Spirit
to reform him: but I will not always do
so, seeing he is *stubborn* and *untractable*
and will not be reformed, but the longer
I bear and the more I strive, he still
grows worse, and is now arrived unto a
very high degree of wickedness; * as
if he had nothing of my Spirit in him,
nor so much as a *rational Soul* to direct
him better, but were a mere Animal, made
up only of *flesh* and *blood*, is wholly carnal
and *sensual*, walks altogether after the
flesh, fulfilling the *lusts* and desires there-
of, *delighting* only in the *brutal*, bodily
pleasures, nothing *relishing* the things of
the Spirit, committing *sin*, all manner of
sin with *greediness*: I will not always
spare; my *wrath* shall break forth upon
this ungodly world, I will *destroy* them.

† I will destroy man whom I have created,
from the face of the Earth, both man and
beast, and the creeping thing, and the
fowls of the Air. || Behold, I bring a
Floud of waters upon the Earth to de-
stroy all flesh wherein is the breath of
life.

Yet his days shall be an Hundred and
twenty years. I will not presently bring
the Floud: I will yet wait an Hundred
and twenty years to see if they will

I

* *repent*

* Jud. 16. 19.
2 Pet. 2. 5.
10. Rom. 8.
1. 5. 13. Gal.
5. 16, 17, 19,
22. Joh. 3. 6.

† Ver. 7.

|| Ver. 17.

* Targ. Onkel.
--si forte con-
vertantur.

Targ. Jonath.
--ut facerent
poenitentiam.

† Ch. 5. 32.

|| Ch. 7. 6, 11.

Ch. 9. 28, 29.

† 1 Pet. 3. 20.

|| 2 Pet. 3. 3.

&c. v. 15.

* Ver. 2, 10,

12. c. 1. 16.

Act. 10. 42.

1 Thes. 1. 10.

& 3. 13. & 4.

16. 2 Thes. 1.

7, 8. Mar. 25.

31, to 46.

* *repent*: and so long will I yet *strive* with them by my *Spirit* to bring them to repentance: that repenting, they may not be *destroyed*. And so it was: † for Noah was, when God spake this word, five hundred years old: || and when the Flood came, six hundred: the twenty years being not computed for the roundness of the number, * as is usual in the Scriptures. And this is it which St. Peter says, † The long-suffering of God waited in the days of Noah, while the Ark was a preparing. And he tells us the same in respect of the Fire which is to destroy the world at the day of Judgment, which is as sure to come, though it be so long before God sends it: saying, || There shall come scoffers in the last days, walking after their own lusts, and saying, where is the promise of his coming [* Christ's coming to judge the world, in flaming Fire, taking vengeance on them that know not God, and obey not his Gospel; when the Earth and the Works therein are to be burnt up?] for this they willingly are ignorant of, that the world being overflowed with Water, perished. But the heavens and earth are now reserved unto Fire against the day of Judgment, and perdition of ungodly men.
But

But the Lord is not slack concerning his promise, but is Long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance.—

Account that the Long-suffering of our Lord is Salvation [so intended by him, viz. * that men might repent, and so * Rom. 2. 4, 5] be saved.]

Now the things which I observe from my Text are these,

1. That the Lust of the Flesh is a very violent passion, drawing into very heinous sins, for which God visits with severe judgments. The Sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose. Religion must now truckle to please and serve the carnal affection, which is inflamed and bewitched with beauty. And here the sensualists go on in their foolish flames, till floods of water pour down from Heaven to cool them. † David was by this means carried into adultery, and from thence proceeded unto murder: and for these Crimes a curse issued forth from the Lord against him, || that the Sword should not depart from his House,

† 2 Sam. 10.
2, 3, 4, 15,
16, 17.

|| Ch. 12. 9,
10, 11.

and that a Neighbour of his should lie with his Wives in the sight of the Sun: And the thing was fulfilled, David had war all his days, and his Children after him found the like trouble and calamity: * *Absolom*, his Son, rebelled against him, and almost all *Israel* joyned with him, and David was forced to flee for his life: and this wicked Son spread a tent upon the top of the King's House, and lay with his Fathers Concubines in the sight of all *Israel*. *Solomon* was alike carnally affected, and alike grievously punished: † He loved many strange women: and these turned away his heart after many strange Gods: and for this God rent his Kingdom from him, even ten Tribes, and gave it unto a Servant of his, namely *Jeroboam*: and he reigned over them, none followed the house of David, but the tribe of *Judah* only. So ‖ sinned the *Israelites*: ‖ they lusting after the daughters of *Moab*, committed whoredom with them: and the whorish women enticed them unto the worship of their Idol-Gods: and the anger of the Lord was kindled against them for this, and he sent a Plague among them, which swept away twenty and four thousand of them. The Sodomites were

* Ch. 15, 6,

10, 12, 13.

14, 16. & 16.

18, 22.

† 1 Kings 11.

1 4. 11. &

11 31. & 12

15. 19. 20.

‖ Numb. 25.

1, 2. 9.

were notorious for their lusts and uncleannesses, and as notorious for Gods judgments upon them: * they giving ^{† Jud. 7.} themselves over unto fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of Eternal fire: † God rained down fire and ^{† Gen. 19.} brimstone from heaven upon them, ^{24, 25.} which consumed Them and their Cities. But there is yet worse behind: || those ^{|| 2 Pet. 2. 9,} that walk after the flesh in the lusts of ^{10.} uncleanness, God (as St. Peter tells us) reserves unto the day of Judgment to be punished. And St. Paul speaks it with emphasis enough; * Whoremongers and * ^{† Heb. 13. 4.} adulterers God will Judge: i. e. he will condemn. And the condemnation is unto the everlasting fire of Hell: † They ^{† 1 Cor. 6. 9,} shall not inherit the Kingdom of God: ^{10.} || They shall have their part in the Lake ^{|| Rev. 21. 8.} which burneth with fire and brimstone. And having heard all this, shall we yet count the sin little, this which burns Cities, which rents Kingdoms, which plagues and slays thousands, which casts into Hell? shall the Sons of God do like the children of men? the people that call upon him, and are called by his name, sin like the profane and reprobate Nations? Christians walk in uncleanness
I 3. like

like *Heathens*? * We have not so learned Christ, we have not been so taught of him. † They that are his, have crucified the flesh with the affections thereof: || they have put off the old man with his deeds, which is corrupt according to the deceitful lusts; and have put on the new man, which is created after the image of God in righteousness and true holiness. Wherefore my Brethren, * Fornication and all uncleanness, let it not be once named] heard of to have been committed] among you, as becometh Saints. For this ye know, that no whoremonger or unclean person hath any inheritance in the Kingdom of Christ, and of God.

2. I next observe to you, that Sin is a very heinous thing. If we could not so readily discern this in the nature of it, yet viewing the Judgments which God, who is just in all he doeth, executes for it, we cannot but be convinced of the truth hereof. Behold, † the Fountains of the great Deep are broken up, and the Windows [the Fludgates] of Heaven are opened: the waters shewre down from above, and those from beneath swell and rise up to meet them, || at the command of God, to cover the earth; and

and millions of living souls *perish*, * all * Ver. 21,
 on the *dry land* (except a few in the *Ark*) and the very *fowls* of the Air.
 And what is the *reason* that the Divine
 Vengeance thus *rages*, and is so severe,
 that God merciful and gracious thus
storms, and his Patience, his Clemency,
 and his Love is turned into *fury*? It is
 this, as ye have heard before, *The wick-*
edness of man was great: all flesh had
corrupted his way. Ye read in the Holy
 Bible of an hundred more Miseries and
 Calamities; of the burning of *Sodom*
 and *Gomorrhah*; of the Earths swallow-
 ing up *Korah* and his *Company*; of the
 plagues of *Egypt*; of the Wars and
 Slaughters, the Famins and Pestilences,
 and the Captivity and Desolation of the
Jews, God's own select people; all for
sin. These were Judgments on *Earth*.
 And if you please to look to *Heaven*,
 ye will find there a very severe one
 upon the same account. For God
 († as St. Peter tells us) *spared not the* † 2 Pet. 2. 4
Angels that sinned, but cast them down
into Hell [from that *high* and *blessed*
place into an *Abyss* and Gulf of *darkness*
 and *misery*] and *delivered them into*
chains of darkness to be reserved unto
Judgment [|| unto the judgment of the || Ver. 9:
 I 4 great Jud. 6.

* Mat. 25 31.
41 46. See
Rev. 20 10
15. & 14 10,
11. & 19 20.
& 21.8. Mar.
9 43. 44.
Mat. 13. 40,
41. 49. 50.

great Day.] And if we look unto this day, ye shall see *worse* than hath ever yet been felt, both for the apostate Angels and profligate men. For our Lord, who is the Judge himself, hath told us, * that *everlasting Fire is prepared for the Devil and his Angels*, and that at that day he will say unto the wicked, *Depart into it*, and they shall go into *everlasting Punishment* [torment.] Now considering these things, tell me I pray you what ye think of *sin*. Is it a *light* matter? Why do the Heavens gather *blackness*, and the Clouds send forth *thunder*, and terrible *lightnings* fill the Skies? Why do the Mountains *tremble*, and the strong Rocks *rend asunder*? Why is *Hell* prepared below, and *burns for ever*. God is *Holy*, and he is the *Sovereign Majesty*: and man, the *dust* of his fingers, lifts up his *hand*, his *heel* and his *heart* against him, in an *insolent* manner violates his *Laws*, doeth that which he *forbids* and *abhors*, abominable *iniquity*, and with all his *goodness* and *forbearance* will not be *reclaimed*, nor by his *Spirit*, which *strives* with him: so his *wrath* is *kindled*, and it breaks forth like *fire*. *Sin* is the *Floud*, the *Sword*, the *Famin*, the *Pestilence*,
and

and all the Evils we suffer on *Earth*, and it is the everlasting Fire and Torment in *Hell*. * *Sin, when it is finished,* * Jam. i. 15. *brings forth Death.* May we therefore no more love it than our *misery*: may we flee from it as from *perdition*.

3. There is a *measure* of iniquity to be filled up before *Destruction* comes. There is a time of *patience*, and a time of *punishment*: a day of *grace* there is, and when that is spent, then *vengeance* follows. *The wickedness of man was great the Earth was filled with violence: all flesh had corrupted their ways:* Yet God allows an *hundred and twenty years*, before he *drowns* the World. But then this time being *expired*, and the World not *repenting* and amending, the *Judgment* comes. It is not for us to *presume* upon the *like Long-sufferance* and *Forbearance* of an *hundred*, or *twenty*, or *ten years* (for unless God should tell us so long he will stay before he punishes or destroys, who can know his mind herein?) but when we see our sins *increased*, and that they are withal exceeding *heinous*, then it is *high time* for us to *look about us*, to fear the *worst*; and it behoveth us to *repent speedily*, lest
vengeance

* Gen. 18. 20, *vengeance speedily overtake us.* * The
21. & 19. 24, *sins of Sodom were very great, and sent*
25. *up a loud cry to Heaven, before God*

† Jon. 1. 2. &
3. 4. 5. 10.

destroyed them: but then destroyed
they were. † *Nineveh was such ano-*
ther wicked City: and God having
forborn long, the matter at last came to
this, that he told them by the Prophet
Jonah that he would spare them but
fourty days longer, unless they repented.
Truly they believed, proclaimed a Fast,
and turned from the evil of their ways:
and so escaped the destruction which
God threatned, which otherwise would
certainly have fallen upon them. And
this is it which God spake by his ser-

|| Jer. 18. 7, 8.

vant Jeremiah, || At what instant I shall
speak concerning a nation to pluck up and pull
down and destroy it, if that Nation against
whom I have pronounced, turn from their
evil, I will repent of the evil which I
thought to do unto them. * A long time

* Jer. 25. 4,
to 10.

did God bear with the *Jews*, and give
them *warning* of their *Captivity* by his
Prophets. † But at last the time came

† 2 Kings 23.
26, 27. & 24.
2, 3, 4. 20.
& 25.

that he would bear no *longer*: so they
were carried into *Babylon*. For *fewer*
and *smaller Crimes* God oftentimes pre-
sently *chastises*, but he will not so
speedily destroy: he will not destroy a

Nation

Nation or a City but for many and great enormities, and after long forbearance of their obstinate wickedness. He scourges first with whips, or more severely with Scorpions, before he sweeps away with the besom of Destruction: he lets fall some storms of his displeasure, before he pours down the fatal Cataclysm.

* The iniquities of the Amorites must be full, before that God will cast them out of their Land. † Fill up the measure of your Fathers, said our Saviour to the Jews. || And when this should be, then their City and Temple should be destroyed, and their whole nation ruined. And so it was: * Jerusalem was taken, burnt and demolished by the Romans: and the Jews have been no more a Nation and Kingdom even unto this day.

* Gen. 15. 16.
18. 21. Num.
21. 31, 32.
Dent. 20. 17.
† Mat. 23. 32.
|| Ver. 35. 38.
Ch. 24. 2.
15. 21.

* Euseb. 1. 3.
c. 5. 6. 7. 8.

4. Observe the Patience and Goodness of God. † Before he threatened the Flood in Noah's time, the World had continued fifteen hundred Years, and all the while had been wicked: After our first Parents sin in eating the forbidden Fruit, Cain their First-born slew his Brother; and his Posterity was profane: and the better sort, the Posterity of Abel, Seth, and Enos became wicked

† Ch. 5. 3, 6.
9. 12. 15. 28.
29. 32. & 6.
7. 13. & 7.
6. 11.

wicked also: *all flesh* had corrupted their ways: and this God observed of man, that *the imaginations of his heart were only evil continually*. But though thus it was, God had *born* with man hitherto, even so *long* a time; and he will yet bear *longer* before he *destroys* him, even an *hundred* and *twenty* years: and all this time he will also *strive* with him by his *Spirit*, as he had done all the time before, to *reclaim* him. Thus the Lord glorious in Majesty, great in Power, infinite in Holiness, *waits* over Sinners to do them *good*, over earthly *contemptible* Creatures, whom he can crush and break to peices like moths at his pleasure, and blow away their breath and substance as a bubble. What are the children of men to him? what *advantage* reaps he by them? If they all *die*, what is he the *worse*? or if they *live*, what is he the *better*? He hath innumerable companies of immortal and spotless *Angels* to worship, praise and glorify him; and worship, praise and glorify him they do in most *perfect* manner, and will do so *for ever*; and yet all the worship, praise and glory which they give him, *adds* nothing to him, who is perfect and happy in *himself*, and
was

was so before he *made* them, and will be so if they should all *cease* to be: And he can, when he pleases, create a *new* World of Men, altogether righteous and compleat; and so *establisb* and confirm them in their holy and perfect state, that they shall never *shrink* from him, never *sin* against him, always *serve* and please him. But lo, man having *sinned*, and still *persisting* in his sin, sinning with an *high* hand and doing *very wickedly*, hath rendred himself *obnoxious* to God's heavy *Judgments*: but God is *gracious* and full of *compassion*, *patient* and *long-suffering*: he *seeks* and *strives* to bring them to *better* manners, that they may not be *punished*, that they may not *die* and *perish*. * *How*

* Prov. 1.

long (says he) *ye simple ones*, will ye love *simplicity*, and ye *scorners* delight in *scorning*? Turn at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. † *As I live*,

22, 23.

† Ezek. 18.

I delight not in the death of the wicked:

22, 23. 31.

turn, cast away your *trangressions* from you,

32. & 33. 11.

why will ye *die*? Cease to do evil, learn

Isa. 1. 16, 17,

18. & 55. 7.

to do well: and your *sins*, tho' they be as scar-

let, shall be as white as snow; and tho' red

like crimson, they shall be as wool: all the

transgressions ye have committed, shall not

be

*be mentioned unto you, I will abundantly
 * Rom. 2. 4. pardon. Wherefore, ye Sinners, * despise
 not the riches of God's goodness and forbear-
 ance, but let all lead you to repentance.*

5. *Repentance and Reformation is the
 only way to prevent Judgments. Had
 the Men of the Old World turned from
 their wickednesses, they had not been
 drowned. No question but when the
 Rain fell so violently, and the Waters
 rose so fast, and swelled so high, they
 cried out most lamentably, confessed their
 sins, condemned themselves, and with
 sighs and tears, and all the passion of their
 Souls, supplicated the God of Heaven for
 mercy and pardon; and as many as were
 near the Ark, ran with all speed towards
 it, hoping to get into it and save their
 Lives; and all now believed Noah, whom
 before they had derided as a brain-sick
 and distracted person for talking of a
 Flood and building an Ark. But the
 Waters rose so fast, that they could not
 get far: and such as came to the Ark,
 were not permitted to enter: the doors
 were shut; and only Noah and his Fa-
 mily were to live. But yet let me say,
 that as many as reformed, all that were
 truly pious in that wicked generation;
 thought*

though they *perished* by the *water*, their *souls* passing into the other World, no doubt *sped well* there, * went unto the blessed Mansion of the *spirits of just Men*; and that in the *last* day, when their bodies shall *rise* again, and they shall stand upon the face of the Earth to be *judged*, † they shall *escape* the more dreadful punishment by *Fire*, the Fire that shall *burn the World*, and the Fire of *Hell* into which the wicked must depart; being *caught up* into the *air*, and ascending with our Lord the Judge and all his Saints unto *Heaven*, there to remain *for ever*. But indeed no great confidence is to be put in a *sudden* change and a *dreadful fright*. For who will not *cry out*, when he sees *death* before him? What *vile* Sinner will not *relent*, when he stands in the midst of a devouring Judgment? Can the Heart that hath been *long hard*, grow soft in a *moment*? Can *habits* of sin, which have been contracted and strengthened by daily practices many years, be shaken off in an *instant*? Sorrow at the *last hour*, and never before, and forced then only by *fear*, will God accept for a *whole life* of wickedness? * *Eight persons* (says St. Peter) were *saved in the Ark by water*: and he tells

* Heb. 12. 23.
Luk. 16. 22.
John 14. 2.

† 2 Pet. 3. 7.
10, 12. 2 Thes.
1. 7, 8. 1 Thes.
4. 16, 17. Mat.
25. 34, 41, 46.

* 1 Pet. 3. 20,
21, 22.

tells us, that *answerable to this, Baptism now saves us, by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made subject to him.* But he also informs us likewise, that this saving Baptism is *not the putting away of the filth of the flesh [the bare washing of the body in water] but the answer of a good Conscience.* And what is this good Conscience, † but that which St. Paul tells us is *void of offence toward God and men, so that in simplicity and godly sincerity we have our Conversation in the world?* May such then be our Baptism, such our Conscience, such our Conversation, all sincere Godliness, that in this Ark of Salvation, Christ Jesus, who is exalted on high, indued with all power, and shall descend to judge the World, we may be safe from all hurt and danger in that day, from the Fire that burns up the Earth, and from that which burns in Hell for ever. Amen.

† Act 24. 16.
2 Cor. 1. 12.

S E R M O N V.

GEN. XXII. 16, 17, 18.

By my self have I sworn, saith the Lord: for because thou hast done this thing, and hast not withheld thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies.

And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

WE have now before us a very *eminent* Person, one as illustrious as any of all the Saints, whose Names are recorded with Praise in the Holy Scriptures: *Abraham*, who constantly and intirely believed and obeyed God,

K

not

not only in *common* and *lighter* matters, but in *extraordinary* cases, and the greatest *difficulties*: whose *soul*, after he had thus piously finished his course on Earth, ascended into the *Heavens*, and there rests in perpetual joy and felicity, until the *Resurrection* of the dead, when he and all the Just shall be *consummated* in *Glory*: *Abraham*, * the *Friend of God*, and the *Father of the Faithful*: † in whose *steps* we are to walk (as *Children* are to imitate their godly *Parents*) that when our souls shall depart out of our bodies, || they may likewise ascend unto the same *Paradise* of God, and there with all the *Spirits of just men* partake of the same heavenly joys, until our bodies shall be raised unto life *immortal* *: as it is said of *Lazarus*, a poor honest man, even a beggar, that when he *died*, he was *carried by Angels into Abraham's bosom*. This Righteous and Renowned person we are now to consider. And these three things are chiefly spoken of him; He *Left his Country* when God *called* him; He *Believed* when God *promised* him a *Son*; He *Offered* his *Son* when God *commanded* him.

* 2 Chr. 20. 7.
Isa. 41. 8.
Jam. 2. 23.
Rom. 4. 1.
11. 16.
† Rom. 4. 12.
Joh. 8. 39. 40.
|| Luk. 23. 43.
Heb. 12. 23.
Eccl. 12. 7.
& 3. 21. Mat.
8. 11. Joh. 5.
29. 1 Thes. 4.
14. &c.
* Luk. 16. 22,
25.

* Ver. 1. 4.
Heb. 11. 8.

I. † Get thee out of thy Country (said God to him) and from thy Kindred, and from

from thy Father's house, unto a land which I will shew thee. And he obeyed, and went out, being seventy and five Tears old, not knowing whither he went. Hard is it for a man to leave his native Soil, especially for an old man (as Abraham now was) (a) every one bearing a natural love and great affection to the place of his birth and education, and the more if he hath lived there prosperously (as Abraham had.) And yet it adds unto the difficulty, that Abraham must go he knows not whither. So that obeying, it is plain he was such an one that consulted nothing but his pleasing of God, and approving himself to him in the doing of his Will. He knew it was his duty to obey him: and obey him he would, whatever came on it.

2. * He considered not his own body now dead (being an hundred years old) nor yet the deadness of Sarah's womb (she being ninety:) but God promising him a Son, he staggered not through unbelief, but was strong in faith, and fully persuaded a Son he should have. This was the Nobleness of Faith, to believe and no-

* Rom 4. 19,
20, 21. Gen.
17. 1. 17. 24.
& 18. 11. &
21. 2, 5.

(a) Nescio qua natale solum dulcedine cunctos
Detinet, immemores nec finit esse sui.

thing doubt, when the thing was so *unlikely* in nature. So that by this he gave glory to God, counting him faithful who had promised, and was able to perform.

* V. 2. to 11.

3. The Son being born, * Abraham at God's Command goes to the Mount which God shewed him, with wood, fire, and knife: and there builds an Altar, lays the wood in order, binds Isaac, lays him on the Altar upon the wood, and stretches forth his hand and takes the knife to slay him. God seeing that thus he feared him, an Angel called unto him out of Heaven, saying, † Lay not thine hand upon the lad.

† Ver. 12.

It is this last particular that I am to treat of. And I must observe,

|| Ver. 1, 2.

1. That this was God's Command to Abraham. || God said, offer thy Son for a Burnt-offering upon one of the Mountains which I shall tell thee of. And without doubt Abraham knew of a certainty that it was his Voice, or else he would never have gone about this thing which was so *abhorrent* to nature. And x therefore let none attempt the same, unless they have the same assurance of God's

God's Command: And if any shall think that God doth so speak to them, let them *examin* the matter with all the care and strictness they can, lest *Satan* should impose upon them, or their own *distempered* Brain: and after all, let them not *hastily* proceed unto the work. For this was such a Command, that there is not the *like* to be found in all the Bible: and in the end God prevented the *execution* of it. And why did he *prevent* it, but that none might take *example* hereby to do the same, or think that he *delights* in *Humane* Sacrifices, and will *more favourably* accept them? The which if he would have done, there is no question to be made but he would have *required* them, as he did the Sacrifices of *Beasts*. No, he *abhorr*s them and hath declared his displeasure against them, condemning the *Heathens* for offering their Children unto *Molech* and other their God's, and his own people *Israel* for imitating them herein; and that not only because they offered them unto *Idols*, but because it was the *shedding of blood*, and great *abomination* †.

2. But what *meaneth* the Commandment, *Offer thy Son for a Burnt-offering*?

K 3

The

But

† Lev. 18. 21.

2 Kin. 17. 31.

& 23. 10.

Ezek. 16. 20.

21. 36. Jer.

2. 34. & 19.

4. 5. Ps. 106.

38. Deut. 12.

31.

The Commandment considered in *itself* can mean nothing else but that *Abraham* was to *slay* his Son, and then to *burn* him upon the Altar unto the Lord. *Abraham* did *so* understand it, and therefore accordingly made all *preparations* for the execution or sacrificing of *Isaac*. Nor was it possible for him to understand it *otherwise*, * seeing that this was the *manner* of all *Burnt-offerings*. Nor was he indeed *mistaken* herein: for it is very manifest that he proceeded according to God's *mind* and likeing: and God himself told him with *approbation*, † that he had not *with-held* his Son from him. And truly God did *intend* that he should *so understand* his words, for that otherwise he could not have *tried* him, which was the thing he *designed*. For what trial could it have been, if he had known that he was only to *lay* him upon the Altar, but not to *slay* him, for that God would *step in* and *prevent* him? But then (as we learn by the *event*) God did *not intend* that he should *actually do* the thing, but only to let him proceed so far in it till he had *manifested* that he *would* do it, and then to *forbid* him.

* Levit. 1. 1.
to 18. Exod.
39. 18.

† Ver. 12.

3. It is said, * God tempted Abraham: * Ver. 1. and what doth this mean? Ye may be sure it doth not mean that he *allured*, or *moved*, or *inclined* him unto *sin*, or that he laid a *snare* before him, or a *stumbling-block* in his way, that he might be *intangled* and *fall*. For God is so *pure* and *perfect*, that he cannot do any such thing, nor have any such design: as St. James tells us, † that as he can not be *tempted with evil* himself, so neither can *tempt* any man unto *evil*. It is the Devil, and wicked Men, that so tempt. But God's tempting of Abraham doth mean his || *trying* of him. Thus the word נסו doth usually signify: and thus God is said frequently to do, to *try* and *prove* men: Sometimes *one way*, sometimes *another way*, * by *good*, by *evil*; by *promises*, by *threats*; by *prosperity*, by *adversity*; by *false Prophets*, by a *special Command*, &c. † Forty years he led the *Israelites* in the *Wilderness*, to *humble them*, and to *prove them*, to know what was in their hearts, whether they would keep his *Commandments* or no. || He left *Canaanites* in the Land, that through them he might prove them, whether they would keep his way; to know whether they would hearken unto his *Commandments*.

† Jam. 1. 13.

|| Arab. probavit.

* Exod. 15. 25,

26. & 16. 4.

& 20. 20.

2 Chr. 32. 31.

† Deut. 8. 2.

|| Judg. 2. 22.

& 3. 1, 4.

* Deut. 13.
1, &c.

† Ver. 12.

¶ Joh. 3. 20.
Act. 15. 18.
Isa. 46. 10.
& 41. 22, 23.
& 53. per 10-
tum. 2 Chr.
28.9. Pf. 139.
2.4 Deut. 31.
16. 1 Sam. 23.
12. Exod. 3.
18. 19. Gen.
15. 13. to 17.
Joh. 6. 64, 70,
71. & 2. 24, 25.
Mat. 26. 34.
74 Mar. 10.
33, 34.

mandments. Thus is it said again, * that when a *Prophet* ariseth that teacheth his people to go after *other Gods*, and giveth a *sign*, and the sign cometh to pass, God proveth them thereby, *whether they love him with all their heart and soul.* And accordingly says God unto *Abraham*, now when he had proceeded so far that he was just ready to put the Knife to his Sons Throat, taking it into his hand for that purpose, † *now I know that thou fearest me.* Which doth not mean that he knew not this *before* (for he knows all things; the heart, and all that is therein; things not only present, but future; words, before they are spoken; thoughts, before they are conceived; the most casual and contingent things, whether they shall be, or shall not be || :) but the meaning is, that now he knew by *experience*, by this very *trial* which he had made of him. God dealt with *Abraham* as a man deals with his neighbour, who enjoins him something to do for the *proof* and trial of him. And after the *manner of men* doth he likewise speak to him.

4. But *Why* did God thus try *Abraham*, putting him upon this hard Service, when he knew *before* that he was faithful.

faithful, and foresaw (as foresee he doth all events) that he would not refuse the sacrificing of his Son at his Command? It was without doubt for his comfort, and his incouragement; that being thus tried, and by the grace of God inabled in so great a difficulty, he might not stick at any thing which God should at any time require of him, depending upon the same divine assistance which he had had experience of; and that withal, now hearing God's plaudit and approbation of him, he might be the more animated unto the work, and go on in it with the more cheerfulness and delight. But besides this, God would set him forth for an example and pattern unto all the seed of Promise and the Covenant, his Children, all the Sons of Righteousness and Religion. And therefore he must appear in this splendor and perfection, that we beholding this our Father and the Friend of God, might learn to imitate him, intirely obeying God in all things that he commands us, not shrugging and shrinking (as we see he did not) nor consulting conveniency, nor scrupelling the lawfulness, nor doubting of his help, nor delaying in the matter, but readily setting about

about it, and diligently and faithfully prosecuting of it, and firmly persevering in it, committing the whole issue unto him, who gave us the charge, who will see that we be no losers by it in the end, our Great Lord and Master, the God of Heaven and Earth.

* Ver. 12.
16, 18.

5. Wherefore we will next consider the *Eximiousness* of Abraham's Fact. Of which God testifies thus, * *Thou hast done this thing [this great thing;] hast not withheld thy Son, thine only Son from me;—hast obeyed my voice. With-hold him indeed he did not: obey indeed he did: Having received the Command, he demurred not, nor delaid, but presently went about the work; and would certainly have perfected it, had he not been countermanded by that voice from Heaven, Lay not thine hand upon the lad. Wherefore the Holy Ghost tells us by*

† Jam. 2. 21.
Heb. 11. 7.

St. James and St. Paul † that he Offered him up. God who knows the heart, knew that he was fully resolved to do it: and this resolution he accounted and accepted as the deed.

Albeit Abraham had another Son at this time, namely Ishmael: yet he being born after the flesh, of the Hand-maid; and being withal dismissed of Abra-

Abraham, and that by *God's* own order; and the *promise* also being not made in *him*; he therefore is reckoned as *none*, or is not *accounted* of: But *Isaac* is called *his Son*, and *his only Son*. for that he was born of his *Wife* (* and he was indeed his *only Son* by *her*) and was withal born after the *Spirit*, by *promise*; and the *great Promise* too was made in him, *In Isaac shall thy seed be called*; i. e. the seed of the *Covenant*, that which God would *own* for his people and *bless* in a peculiar manner, and which also should be called after *Abraham's Name*, *Abraham's Children*; and that *eminent seed* too in which *all Nations* should be *blessed*, *Christ Jesus* †.

Great is the love of a Father to his *Child*: sometimes as great as to *himself*; his *life* as dear to him as his *own*; he would even *die* for him. Yes, though he hath *many*, yet *so* great is his affection: and though he be *froward*, he hath also *bowels* for him, *lamenting* and *weeping* bitterly for any *great evil* that doth befall him: witness *David*, who *covered* his face and *mourned* heavily for *Rebellious Absalom*, when he *fell* in the *battel*, crying out, || *O my son Absalom, my son, my son Absalom*:
would

* Phil. Jud.

de Abrah.

p. 292.

† Ἰδὸς ἐν τῷ

γαμετέρι γυν-

αιος, ἀγαμ-

τὸς, καὶ πατρός.

† Ch. 15. 3,

Ec. & 16. 1,

3, 4 16. & 17.

19, 20, 21. &

18. 10. & 21.

2. 10, 12, 14.

Gal. 3. 16, Ec.

& 4. 22, Ec.

Rom. 9. 7, Ec.

|| 2 Sam. 18,

33. & 19. 4.

* Gen. 15. 2,
3, 4 & 17. 16,
17, 19. Gal.
3. 16.

† Mat. 19.
16, to 24.

would God I had died for thee, O Absalom my son, my son. But greater is the love, if he be an *only* Child, especially if an *only* Son, and withal *towardly* and obedient: if such an one as Isaac, * *given* of God, given in *old* age, after great *desire* and long *expectation*; an *heir*, and that not only of the Fathers *Estate*, but of rich *Promises* of God. It would go *hard* with many, with *most*, to sacrifice even *Sheep* and *Oxen*, *all* they have. † We read of one that *boasted* much of his *Piety* towards God, how that he had *kept all his Commandments from his Youth*; who being required but *to sell all and give to the poor and follow Christ*, Refused, yes, though he was promised *treasure in heaven* for it: which is no less than *eternal life* in that blessed place. But much *harder* is it, and especially to a *pious* person (as *Abraham* was) to sacrifice a *man*, yes, tho he be a *servant*, a *stranger*, an *enemy*. Only to be *present* and *behold* the Priest do the bloody deed, would be *very grievous* to him: but to be the Priest *himself*, and shed the blood with his *own* hands, this would *twice more* stab him to the heart. And yet how *much harder* and more *grievous* is it than this to slay and sacrifice a *Son*, an *only* Son, one of great

great hopes, an heir of Promises, the beloved and darling; to cut him in pieces and burn him to ashes, like a bullock or a contemptible ram? And yet Abraham refused not: no, though he could not but expect to be censured as a very wicked person, or a very mad man; to be condemned and abhorred of all; yes, and to be arraigned and punished as a murderer, unless God should presently vindicate him by raising his Son presently to life again, which yet God had not promised him. Thus rather than not obey God, he would run all hazards and inconveniences, and even cross nature it self, doing contrary to all human affections, and especially to the love and tenderness of a Father.

Add to this the distance of the place where he was to do this thing: * which being three days journey, many sad and pensive thoughts must needs rise up in him, and severely cruciate his mind. It could not but be more grievous to him than if he had been to do the same speedily.

And yet remember further, † That it was in this Son, namely Isaac, that God had made him that great Promise of a numerous and noble Posterity, of Kings and Nations to arise out of him. So that for him to slay him, was in nature and the

* Ver. 4.

† Ch. 15. 5.
& 17. 16, 21.

the common course of things directly to *thwart* the Promise, and to cut the *throat* of all his *hopes*. But *Abraham* considered not this, but only minded *God* who had promised, counting that he was both *faithful* in his word, and *able* to perform it; believing therefore that he would *raise* his Son to life again. Which was the *more eximious* act in him, * for that a *resurrection* was always *hard* to be believed, and hath been judged of many even *impossible*; and no such thing at *that* time had been *seen* in the world; and besides this, *God* had made *Abraham* no *such promise*, but only had said unto him sometime before, that he should have a *seed in Isaac*: from whence therefore he *concluded* (and it was his *own conclusion* only) that after he had slain and offered him, *God* would *revive* him.

* Act. 17. 18,
32. & 26. 8.
1 Cor. 15. 12.

So great was *Abraham's Faith*, and so great his *Obedience*. Of which the Apostle speaks thus; † By *Faith Abraham*, when he was tried, offered up *Isaac*; and he that received the *Promises*, offered up his *Only-begotten Son*; of whom it was said, *In Isaac shall thy seed be called*: accounting that *God* was able to *raise him up*, even from the dead.

† Heb. 11. 17,
18, 19.

6. Abra-

6. *Abraham* having shewed his Faith and Obedience, what did God promise him hereupon? * *By my self have I sworn,* * Ver. 16, &c. *saieth the Lord; for because thou hast done this thing, and hast not with-held thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the Earth be blessed: because thou hast obeyed my voice. This is an exceeding great Blessing, as large in the effects and fruits of it as Heaven and Earth; temporal, spiritual, and eternal. And most firm is it ratified with the Oath of God; whose bare word is sure, and cannot fail: but he confirmed the same with an Oath, the rather to shew the immutability of his purpose, for the greater consolation of his people: as the Apostle tells us, saying, † When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Blessing I will bless thee, and multiplying I will multiply thee.—Willing more abundantly to shew unto the heirs of promise the immutability of his Counsel, he confirmed it by an Oath: that by two immutable things, in which it*

† Heb. 6. 13.
14, 17, 18.

was

was impossible for God to lie, we might have a strong consolation, who are fled for refuge to lay hold upon the hope set before us.

Here let us see how God hath fulfilled his word. From this man, *Isaac*, sprang a numerous Progeny. A few went down into *Egypt*, and there they increased exceedingly, notwithstanding the hard bondage they groaned under, and the King's pernicious Edict to the Midwives to slay all the *Male-children* as soon as they were born, and the like wicked Command to all his people to cast them into the *River*. * And God brought them into *Canaan*, and gave them that good Land of the Heathen for their *Inheritance*; and they mightily prevailed over their enemies (he working miraculously for them;) and they became a great Nation and most flourishing Kingdom. At last from the seed of *Isaac* arose the special Seed of all, the promised *Messias*, *Christ Jesus*, the Son of God, † as his *Genealogy* doth testify. And in him in the highest degree are all Nations blessed: For he is the Saviour of the World; He gave himself a ransom for All; he tasted death for every man: By the sacrifice of himself
he

* *Exod. 1.*
Numb. 1.
Deut. 10. 22.

† *Mat. 1. 2.*
16, 23, 34.
Gal. 3. 16.

he made *Atonement* for our *sins* : and he obtained of the Father for us *grace*, *pardon*, and *eternal life* and *glory* in *Heaven*. Further, He came a *light* into the *World*, a light to enlighten the *Gentiles* that sat in *darkness*, and in the *shadow of death* : He commanded that his *Gospel* should be preached unto *all Nations* : and so it was, the *sound thereof* went through the *earth*. Further, He gathered a people unto *himself* : this people that were not a people, became the *people of God* ; the *Gentiles* believed on him, and turned from *Idols*, to serve the true and living God. Further, He took away the *Law of Ordinances*, the *Hand-writing* that was against us, the burdensom *Ceremonies* ; and the *Old Covenant*, which pronounced a *Curse* upon every man that continueth not in all things that are written in the *Book of the Law* to do them : and he gave a better *Covenant*, established upon better *Promises*. Further, He sent down from *Heaven* the *Holy Spirit*, to work in our hearts, and to abide with us unto the end, till he shall come to judge the *World* ; to *inlighten* our dark minds, and to *sanctify* our polluted natures, and to *strengthen* and *comfort* us in believing and well-doing. Thus are we *blessed* ,

L

(and

(and who can say how much *more* ? or how much *this* is ?) in the seed of *Abraham*, in the seed of *Isaac*, our blessed *Lord, Christ Jesus*, who came of them according to the *flesh*.

But *Why* was this *favour* shewed to *Abraham* ? *Why* was he so *blessed* ? It is written plain enough in this place, that it was because he *Obedied the Voice of the Lord* ; and being commanded of him to offer his Son, *did not with-hold him from him*. If he had *refused* to offer him ; if he had *not obeyed* God's voice, would God then have *accepted* him ? Would he not have *rejected* him ? Would God have *justified* him ? Would he not have *condemned* him ? Would it have been *imputed* unto him for *righteousness* ? Would it not have been imputed for *iniquity* ? St. James says expressly, * That

* Jam. 2. 21,
22.

faith wrought with his works, and by works was made perfect : and that *by works*, viz. *having offered Isaac his Son upon the Altar, he was justified*.

† Mat. 5.

And after the *same* manner comes the *Blessing* upon *us* : as our Saviour hath taught us, saying, † *Blessed are the poor in spirit ; for theirs is the Kingdom of heaven* : *Blessed are the pure in heart ; for they shall see God*. And so, *Blessed are the*

the

the meek, the merciful, the peaceable; they that hunger and thirst after Righteousness, and they that for righteousness sake suffer persecution. And so it shall be pronounced in the last day, * Come ye ^{Mat. 25.} Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave me meat, &c. † Except our Righteous- ^{Mat. 5. 20.} ness shall exceed the Righteousness of Scribes and Pharisees, we shall in no case enter into the Kingdom of Heaven. || For ^{Mat. 23 3.} they say, and do not: or what they do, is only ceremonial and trivial, wearing of Fringes and Phylacteries, washing their Cups and Beds, and purifying themselves with water: Or the better things they do, they spoil with their pride and ostentation, fasting, praying, and giving alms, only to be seen of men. They are an hypocritical, and truly a wicked generation: like Sepulchres, that are white and beautiful without, but full of dead mens bones within: for so they appear just unto men, but are full of extortion, malice, and covetousness: they make long prayers to devour Widows houses: they pay tithe of Mint, and Anise, and Cummin, but neglect the weightier matters of the Law, Judgment, Mercy, and Faith: they strein

eat a Gnat, but swallow a Camel. We must be pure in *heart*, and pure in *life*, walking in all the Commandments of God *uprightly*, or else we cannot be *saved*: We must *purify our selves*, and follow *holiness*, if we would see God: We must *crucify the flesh with the affections and lusts*, if we would be *Christ's*: We must *walk in the light*, if we would have his *blood cleanse us from our sins*. We cannot be *Abraham's Children*, unless we do the *works of Abraham*: nor shall we without that *sit down with him in the Kingdom of God*. Without this Sanctity of heart and life we do but *dream* of happiness: and truly a *dream*, and no more, will be our *reward*: thinking to *go to Heaven*, we shall find in the last day that we shall be sent to *Hell*, with a *Depart, I know you not*.

Wherefore I pray you, my Brethren, let this be your earnest care and endeavour, to *serve and please God in righteousness and true holiness*; to *obey him* in all that he commands, whether it be as to your outward *conversation*, or the inward frame of your *heart*. And what that is, his written *Oracles*, the holy *Scriptures*, as plainly tell you, as if ye heard his voice from Heaven. It is not the

the forsaking of your *Country, Kindred, and Father's house* (unless when ye are persecuted for Christ's sake: and then, indeed, must ye leave all, rather than deny him; and great is your reward in heaven:) but the forsaking of the *World*, or not setting your *affections* on it; your *living* in it as if ye were *not of it*, being *dead* to it, and all the glories and delights of it, having your *conversation in heaven*, your *hearts* fixed there, where is your *true treasure*, and where *true joys* are to be found: and the forsaking of your *sins*, how dear soever they be unto you, though as an *eye* or *right hand*, though as an *only Child*. Nor is it the offering of a *Son* which God requires, but the presenting of your *Souls* and *Bodies* a Living Sacrifice unto him in all *purity, holiness, and obedience*. If ye are like *Abraham*, ye believe that God is a *Rewarder of all them that diligently seek him*: and so believing, ye will *do his will*, if ye would have his reward. If ye believe, and will *not* do, where, I pray you, is your *wisdom*? For there is a *blessing* fixed to his *Command* (fixed by his own hand, and ye cannot remove it at your *pleasure*, nor for your *fancy*) which is so great that all our labour is *nothing*

in respect of it, but as a *days travel* for the obtaining of a *Kingdom*. Faith *invigorates* our Soul, and adds *flames* to our Affections. It is an *active* principle, and works by *love*: if it *works not*, it *profits not*. St. Paul hath given us its commendation in the *Worthies* of old: and ye shall hear what it is (be sure it is not to be *idle*) As for *Abraham* (of whom I am speaking,) * By *faith* (says he) when he was called (out of his own *Country*) to go unto a place which he should after receive for an inheritance, he obeyed; and he went out, not knowing whither he went: and again by Faith, when he was tried, he offered up *Isaac*. By *faith* *Abel* offered an excellent Sacrifice. By *faith* *Enoch* pleased God. By *faith* *Noah* prepared the *Ark*. By *faith* *Moses's* parents hid him when he was born, not fearing the *King's Commandment* (which was to slay all the *Male Hebrew Children* at their birth.) By *faith* *Moses*, when he was come to years, refused to be called the *Son of Pharaoh's Daughter*; chusing rather to suffer *Affliction* with the people of God, than to enjoy the pleasures of sin for a season; esteeming the *Reproach of Christ* greater riches than the *Treasures of Egypt*. By *faith* some endured *Mockings, Scourgings, Bonds*

* Heb. 11.

*Bonds and Imprisonment, Stoning, Sawing
asunder.* When our Faith thus *worketh*,
then is it *good* for *something*: then is it
a *praise* and *glory* unto God: then will
God *bless* us; and in the end we shall
inherit *everlasting life*. Wherefore I shall
conclude, as the Apostle did upon his
foresaid Recital of the *Antients Faith*;

* *Seeing we are compassed about with so* * Ch. 12. 1, 2
great a Cloud of Witnesses, let us lay aside
every weight, and the sin which doth so
easily beset us, and let us run with pati-
ence the race that is set before us; looking
unto Jesus the Author and Finisher of our
Faith; who for the joy that was set before
him, endured the Cross, despising the shame,
and is set down at the right hand of the
Throne of God. Unto the which Hea-
venly Blessedness and Glory our Faith,
if it be alike productive of Piety, Pati-
ence, Faithfulness and Obedience unto
God, will infallibly bring us, through
the same Jesus Christ, our Lord and Sa-
viour.

Hand and Infirmity, Seeking a way
When our Lord thus moved,
then is it good for journeying: then is it
a pain and glory unto God: then will
God bless us: and in the end we shall
inherit everlasting life. Wherefore I shall
conclude, as the Apostle did upon his
testament of the Christian's faith;
* Seeing we are compassed about with so
great a Cloud of Witnesses, let us lay aside
every weight, and the sin which doth so
easily beset us, and let us run with patience
the race that is set before us: looking
unto Jesus for example and Finisher of our
Faith: who for the joy that was set before
him, endured the Cross, despising the shame,
and is set down at the right hand of the
Father of God. Unto the which Father
verily Blessedness and Glory our Faith
it is the same productive of Faith, Love,
and Obedience unto
God, will infallibly bring us, through
the same Jesus Christ, our Lord and Saviour.

Christ.

SEE

IV. N O M E 2 453

S E R M O N VI.

G E N. XXXVII. 9, 10, 11.

*And Joseph dreamed yet another Dream,
and told it his Brethren, and said, I
have dreamed a Dream more, and be-
hold, the Sun, and the Moon, and the
eleven Stars made obeysance to me.*

*And he told it to his Father, and to
his Brethren: and his Father re-
buked him, and said unto him, What
is this which thou hast dreamed?
Shall I and thy Mother, and thy
Brethren indeed come to bow down
our selves to thee, to the Earth?*

*And his Brethren envied him; but his
Father observed the saying.*

TH E Text obligeth me to speak
of these two Points, *Dreams,*
and *Envy.*

1. As for *Dreams.* They are either
Natural, or *Divine.* The *Natural* are
such

* Eccl. 5. 3.

such as proceed wholly from *natural causes*; being the working of our *Imagination* in sleep merely through the *Humours* or *Temperament* of our *Body*, or through the *Perturbation* and *Tumult* of our *Mind*, or (* as *Solomon* speaks) the *Multitude* of *Business*. They are the same as our *Thoughts*, *Conceptions* or *Apprehensions*, when we are *awake*, only more *confused* and *obscure*, and less conform to *Reason*.

The *Divine* proceed from *God*. He either works them in us *himself*, or causes them to be wrought in us by his *Angels*. Thus we read, *Gen. 20. 3.* *God came to Abimelech in a Dream by night, and said to him, Behold, thou art but a dead man for the Woman which thou hast taken: for she is a man's Wife.* *1 King. 3. 5.* *In Gibeon the Lord appeared to Solomon in a Dream by night: and God said, Ask what I shall give thee.* *Gen. 31. 11.* *The Angel of God spake unto me in a Dream, saying, Jacob; I am the God of Bethel, &c.* *Matt. 1. 20.* *The Angel of the Lord appeared unto Joseph in a Dream, saying, Joseph thou son of David, &c.*

These *Divine Dreams* have been given sometimes to *Prophets*, sometimes to

to other men; this being one way whereby God was wont to make known his *Mind* concerning some extraordinary thing. Numb. 12. 6. *If there be a Prophet among you, I the Lord will make my self known unto him in a Vision, and will speak unto him in a Dream.*

And these Dreams, as also these Visions, which come from God, bad men have had, as well as good: * as Pharaoh, his Butler and his Baker, Laban, Nebuchadnezzar. Eminent is that which is said of Balaam † the Prophet or Diviner, who loved the Wages of unrighteousness: || The Lord put a word in Balaams mouth, and said, Go again unto Balak, and say thus, &c. * The Spirit of God came upon him, and he took up his parable and said, Balaam hath said,—he who heard the Words of God, who saw the Vision of the Almighty, &c. I can not but observe here, that Dreams, Visions, Revelations, Inspirations (which some men so much Covet, and others, whether in pretence, or in reality, so much boast of) are no good Proof of our Title to Heaven; seeing that wicked men may have them, and frequently have had them. Remember what our Saviour said, † Many will say to me in that day, Lord,

† Matt. 7.
Lord, 22, 23.

* Gen. 41. 1.
& 40. 5. &
31. 24. Dan.
2. 3. & 4. 4,
10.
† Jos. 13. 22.
2 Pet. 2. 15,
16.
|| Numb. 23.
5, 16.
Numb. 24.
2, &c.

Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful Works? And then will I profess unto them, I never knew you: Depart from me ye that work Iniquity. And St. Paul says the

* 1 Cor. 13.2. same: * *Though I have the gift of Prophecy, and understand all mysteries and all knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.* No, the Prophet, the Dreamer, the Seer, the Wonder-worker must be *holy*, or he shall perish with the vilest and the worst of men. † Of Tongues, Visions, and

† 2 Cor. 12.

1. 13. 1 Cor.

14. 18.

|| 1 Cor. 9.27.

Revelations that Apostle had as great a share as any: yet thus he writes, || *I keep under my body and bring it into Subjection, lest that by any means when I have preached to others, I my self should be a cast-away.* * *I press toward the mark for*

* Phil. 3. 14.

† 2 Tim. 4.

7. 8.

the prize of the high calling of God in Christ Jesus. † *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me.* Salvation depends upon our Piety and Goodness, the Sanctification of our Nature and the Purity of our Life, and

and not upon our *Dreams*, our *Visions*, our knowledge of *Mysteries*, our speaking of *Tongues*, our *Propheſying*, our working of *Wonders*. Rom. 8. 13. If ye live after the *fleſh*, ye ſhall die: but if ye through the *Spirit* do mortify the deeds of the *body*, ye ſhall Live. Heb. 12. 14. Follow *Holineſs*, without which no man ſhall ſee the Lord: 1 Cor. 6. 9, 10. The *unrighteous* ſhall not inherit the Kingdom of God,—neither *Fornicators*, nor *Idolaters*, nor *Adulterers*, nor *Effeminate*, nor *Abuſers* of themſelves with *Mankind*, nor *Thieves*, nor *Covetous*, nor *Drunkards*, nor *Revilers*, nor *Extortioners*. Balaam, that covetous, wicked Prophet, could * Numb. 23. ſay, * Let me die the death of the Righteous, and let my latter end to be like his. 10.

I. We may enquire, whether all *Divine Dreams* were known by them that had them, to be *Divine*. As for *Prophets*, I nothing doubt but they knew them to come from God (and likewise their *Visions*, *Revelations*, *Inspirations*, *Voices*;) for that they were for a publick end, and of publick uſe and benefit. So that the *Deſign* of God would not have been answered, if they had been ignorant in this matter, or but *dubious*: neither indeed could they then publiſh the

the thing revealed to them with all *courage* and boldness, as they were *obliged* to do. But as for *Others*, it is more difficult to determine, whether they knew whence their Dreams proceeded. The Scriptures sometimes tell us, that *God*, or an *Angel*, *appeared* and *spake* in the Dream. In *this* case I conclude of a certainty that they *knew* they were from him, as well as the Prophets did. But then sometimes it is only said, they *Dreamed*, no mention being made of *God*, or an *Angel*, either *speaking* or *appearing*. And here I conclude, that since the Dream was from *God*, though they did not *know* so much, yet *God* so ordered the matter that *special notice* should be taken of it, by making a very *strong Impression* on their minds to *that end*, and *troubling* their *thoughts* exceedingly.

* Ver. 5. 9.

* *Joseph* dreamed a Dream, and *told* it his Brethren: He dreamed *another* Dream, and this he also *told* them. This is all that is said: And we may take it for certain, that the Impression was *strong* upon his mind, and he looked upon the matter as *extraordinary*, though perhaps he did not know that the Hand of the *Lord* was in it. And thus I conceive it was with the *Midianite* Souldier,
† who

† who dreamed, and told it to his Fellow, how that *a Barly cake tumbled into the Host, and came unto a Tent, and smote it that it Fell.* But of *Pharaoh's* Butler and Baker we read expressly, that upon their Dreams they were so discomposed in their minds, that *Joseph* coming to them in the Morning, * discerned *sadness* in their faces. And the like do we read of *Pharaoh* himself, † that by reason of his Dream *his Spirit was troubled* * And so likewise of *Nebuchadnezzar*, and of *Pilate's* Wife. That these Dreams were *Divine*, the Scriptures in the particular places where they are mentioned, manifestly declare. In all these instances the things about which the Dreams were, were of *great moment* and concern. And I should think this a good Rule to go by in judging of Dreams, *viz.* to look upon those as *Natural* (and accordingly not to be regarded, what *Impression* soever they make upon our mind) which are of *light* and frivolous matters.

2. We may enquire, Whether they that had *Divine* Dreams, always *understood* the *meaning* of them. It is manifest that they did *not*. For *Pharaoh*, and likewise his *Butler* and *Baker*, and so also *Nebuchadnezzar*, sought *Interpreters*.

The

† Judg. 7. 13.

* Gen. 40. 6.

† Gen. 41. 8.

* Dan. 2. 3.
& 4. 5. Mat.
27. 19.

* Dan. 12.
7, 8, 9.

The *Prophets* understood not *all* their *Visions* and *Revelations*, especially the *ænigmatical*. * *Daniel* tells us plainly that he knew not the *meaning* of the *Angel's* words: And when he *desired* to know, the *Angel* said to him, *Go thy way; for the words are closed and sealed till the time of the end*. *St. John* received *Interpretations* only of some of his *Visions*. And whether he *understood* those *Interpretations*, *all* of them, who can tell? But who especially can tell, whether he understood the *Visions* which had no *Interpretations*?

2. As for *Envy*. This is a *strange* and *monstrous* Sin. *Joseph* doth but *tell* a *Dream*, and his *Brethren* are *angry* with him. The *Dream* signifies that he shall have *dominion* over them: This they can not *endure*; no, though the matter be wholly of *God's* ordering. *Ver. 8*. *Shalt thou indeed reign over us? And they hated him for his Dreams and Words*. † His *Father* loved him, because he was the *Son* of his *old age*: And this love he shewed in making him a *Coat of many Colours*: Which was but a *small* favour: And yet for *this* alone were they so *displeased* with him that they could not *speak* *peacably* to him.

† *Ver. 3, 4*.

Against

Against this *Evil affection* much may be spoken. Who doth not presently see enough to condemn it? That it may have no *Rule* in your heart, no *place* there; that when it begins to *stir* in you, ye may forthwith *resist* it; that ye may *reprove* and *oppose* it, *wherever* ye see it working: be pleased to hearken diligently to the following *Particulars*, and frequently to meditate on them. As,

1. *What* it is that men envy and malign others for. † It is usually for their *Happiness* and *Prosperity*; their *Repute* and *Esteem* among men, their *Advancement* to *Honour* and *Offices*, *Success* in their labours and designs, the *Love* of their Parents, the good *endowments* of their mind, the *Beauty* of their Body. Sometimes it is for their *Piety*; their *Zeal* for God, their *serving* him diligently, their *excelling* in Good works. Sometimes it is for so *small* a matter as

† *Invidus alterius rebus macrescit Opimis.*
Quodque aliena Capella gerat Dissentius uber,
Tabescit. Horat.

—— Ζηλοῖ δὲ τε γείτονα γείτων

Εἰς ἄφρονον ἀνύδοντ'.

Καὶ καρμυὶς καρμυὶ κοτίει, καὶ τέκτωνι τέκτων.

Καὶ πωχὸς πωχῷ φθονίει, καὶ αἰοιδὸς αἰοιδῷ.

Hesiod.

M

a Gar-

a *Garment*: and sometimes for no body knows *what*; out of pure *wickedness* and frowardness of *nature*; purely like the *Devil*, because they are not *unhappy* and *miserable* like themselves. * *Haman*

* Hest 3. 1,
2, 5, 6. & 5.
9. 10 14.

was full of wrath because *Mordecai* did not bow to him: And though the King had greatly promoted him, yet this did not satisfy him, because he saw this poor man still sitting in the King's Gate:

† Ch. 6. 10,
11, 12,

† who being likewise advanced to Honour for the good service he had done, was therefore the more stomached, this envious Person now hastening to his House mourning and having his head covered.

|| 1 Sam. 18.
7, 8, 9.

|| When *David* had obtained a victory, and wrought Deliverance for *Israel* from the hands of the *Philistins*, because the people in their Triumphant Songs ascribed to him the slaughter of Ten Thousands, and to *Saul* the slaughter of Thousands only, *Saul* was heavily displeased, and cast an evil eye upon him from that day forward. * *Korah* and two hundred

* Numb. 16.
1, 2, 3, 5, 11,
13, 28. & 17.
5, 10.

and fifty Princes rose up against *Moses* and *Aaron*, because they were the chief Rulers; thinking themselves as fit to govern, and as worthy of the honour, and that this Supremacy which they had, was too much for them, notwithstanding

God

God had chosen them, and given them the Dignity. † *Achitophel* could not † 2 Sam. 17. endure that the *Counsel* of another should 23. be preferred before his own. || Was it || Gen. 4. 4, 5. not because the Lord accepted *Abel's* sacrifice, that *Cain* was wroth against him? * Was it not because *Eldad* and * Numb. 11. 27, 28, 29. *Medad* prophesied, that *Joshuah* would have restrained them? † Did not some † Luk. 9. 49. of our Saviour's Disciples forbid the man that cast out Devils in his Name, because he did not follow them? || And did they || Ver. 52, 53, 54. not also desire that fire might be called down from heaven to consume the *Samaritans*, because they would not receive him? * Did not the *Priests* and *Scribes* * Mat. 9. 33, 34. & 12. 13, 14. 23. 24. & 22. 46. & 23. 13. 10. 34. & 26. 1. 3. 4. & 27. 18. Luk. 4. 28, 29. & 16. 14. & 20. 1, 2, 19, 20. Joh. 7. 31, 32. & 10. 39. & 11. 47, 48, 53, 57.

2. Take notice of the *Unreasonableness* of the Sin. Why should *Joseph's* Brethren hate him, because his Father loved him? He did not by subtilty and base artifice procure this favour: neither did he in the least alienate his Father's Affections from them, or cause

him to *abate* his love to *them*: *Jacob* loved not *them* the *less* for his loving him the *more*. Why should they hate him because of his *Dream*? It was not in his *power* to dream *what he would*: And whatever he dreamed, it was not in his power to *bring it to pass*. The *Dream* was not a *Forgery* and *Fiction*. But if it had been *so*, the *less* cause had they to fear the *event*. If it was a *Reality* and *Truth*, and if it was of *God*, will they be *angry* at the *Divine* indication, and with the *Determination* of the *Almighty*? If *God* give the *Dream* and it be *his will* that the *younger* shall have the *Principality* and *Dominion*, is that *his fault*, is he to be *blamed* for it, can he *help* it? Alike *unreasonable* is *Envy* in all *other* matters. * *I considered* (says *Solomon*) *all Travel*, and every *Right work*, that for this a man is *envied* of his *neighbour*. † When he hath taken a great deal of honest pains in some *useful work*, and hath brought it to *perfection*, in stead of gaining *credit* by it, and being *honoured* for it, his *Neighbours* look awry upon him; nay, he is *maligned*, *disparaged*, and *traduced*, by those, who either cannot, or will not, imitate his ingeni-
ous

* Eccl. 4 4.

† Dr. Patrick
in loc.

ous Labours. We are sure there can be no *reason* for this, that one should be looked upon with an *evil eye*, and be smitten with an *evil tongue*, and (as it oft falls out) with an *evil hand* too, only because he *doeth well*. Who are guilty of this unworthy dealing, my advice to them is, that they *excell* others in their works, that so the Honour and the good Fortune they grudge others, may light upon *themselves*. But if men be *wicked*, will ye envy them their Prosperity in this *present* life? It is *all* they are like to have: and grudge them not a *little*, who shall receive *no more*. Rather *pity* them, seeing they have *all* their Good *here*, and what they are to receive in the *other* World, is only *miser*y, and that in *extremity*; and that it is but a *short* time, and they shall leave their Joys and Glories, and enter into exquisite *Torments*, which will abide with them *for ever*. Hearken therefore unto the words of Wisdom, Prov. 23. 17. *Let not thine heart envy sinners, but be thou in the Fear of the Lord all the day long*. Which is to say much after this manner, Trouble not thy self about *other* men's condition, but look to thine *own*: if they have *much*

here, they are not the *nearer Heaven* for that; and if thou hast *little*, thou art not for that the *farther* from it: As for *true Happiness*, it lies in the bright and blessed regions *above*; that which is here *below*, is *vain*, a mere *shadow* and *image*, not worth our *striving* for, scarce worth *picking up*, not worthy of our *heart*, our *love*, and *great desire*: *Fear God*, and keep his *Commandments* always, and trouble not thy self any *farther*; for so in the *end* thou shalt be *blessed for ever*. If all this be not enough to shew the *Unreasonableness* of the sin, I pray you consider, whether ye can be content that *others* should envy you, should repine at your *Prosperity*, bear you *Ill-will* for it, and seek to do you *Mischief*. For certainly nothing will more convince us of an *Irregularity* and *Injustice*, than to set our selves in *another's* place, and make *his* case our *own*. Well then: if we would not have *others* do so to *us*, neither therefore should we do so to *them*.

3. Let that be considered which *Solomon* says, *Prov. 14. 30. Envy is the rottenness of the Bones*. For just like unsound Bones doth it *trouble* and *vex*: whether a man goes, or *stands*, or *lies* down,

down, there is *pain*: no *peace*, no *quiet* at any time. Let the Envious but *look* upon his Neighbour's *Farm*, and see all things *thrive* and flourish there, and he is *grieved*. Let him but *hear* of his *Repute* and *Praise*, and the Worm *gnaws within*, and he can scarce forbear to cast an *ill word* at him; or if he doth sit still and *silent*, it is with *pain* and *grief*; he is *uneasy within*, though he do not *shew* it; his *heart* must witness this, for it *feels* it, a turbulent *Murmuring* and a pricking *Repining* there. Let him *hear* of his *Success* and *Good Fortune*, let him but *think* of it, and presently some disorder or other is found in his *Mind*; his *Passions* begin to *ruffle*, the *Waves* arise and oftentimes overflow; he is *disturbed*, if he prove not *outrageous*, breaking forth into *lies* and *defamation*, or secretly contriving a *mischief*, or like a *Witch*, *wishing* hurt. So that he needs no *Enemy* to *set* him on, no *Devil* to *make* him *mad*, no *Tormentor* to *afflict* him: for he is *Enemy* enough *himself*, and the *Devil* and the *Tormentor* he carries in his own *breast*.

4. *Envy provokes to Evil*: and *sad* are the *Effects* of it. *Anger*, *Hatred*, and *Revenge* are its *Companions*, It

inflames the Heart with *Wrath*, fills the Mouth with *Reproach*, and makes the Hands do *violence*. If the *natural* Wit suffice not, the Counsel of *others* shall be sought; and if there want Ability at *home*, strength shall be fetched from *abroad*: and the *Devil* (we may be sure) will help what he can to set the Mischief forward, when all things are so well prepared for his working. Wherefore says St. James, * *Where envy is, there is Confusion, and every evil Work.* † *Come* (say Joseph's Brethren) *let us slay this Dreamer, and cast him into some Pit, and we will say, some evil Beast hath devoured him: and we shall see what will become of his Dreams.* And slain him they had, if *Reuben* had not interceded. But however they cast him into a *Pit*, with an intent to leave him there to perish. But some *Ishmaelites* (Merchantmen) coming by at that instant, they drew him out again, and sold him to them to be carried into *Egypt*. Thus also *Saul* that envied *David*, sought to slay him: But *Cain* that was possessed with the same evil Spirit, perpetrated the bloody fact upon his Brother *Abel*. The *Scribes* and *Pharisees* and *Priests* of the *Jews*, moved likewise with Envy, profe-

* Jam. 3. 16.

† Ver. 20.
29.

prosecuted our *Saviour* with the virulency of their *tongues*, and the violence of their *hands*, and never ceased their rage till they had nailed him to the *Cross*. It was through the Envy of the *Devil* that our First Parents *fell*: for he repining at their *Welfare*, their Innocency and their Happiness, when himself had *sinned*, and was for that cast out of *Heaven* down into the *Infernal Abyss*, and there reserved in *chains* until the *Judgment-day*, tempted them to eat of the *Forbidden-fruit*: which brought a *curse* upon them, and all the Earth; under which we have all *groaned* ever since. Wherefore for the great *mischief* that Envy hath done us, for that it *still* doeth us, and for what it *ever* will do us, let us utterly *detest* and abhor it, and *banish* it out of our *hearts*, and if by any means we can, out of the *World* too.

5. It is worth considering what S. Paul saith, * *Love envieth not*. Envy then is * 1 Cor. 13. 4. contrary to this Principal Grace: and being so, it is contrary to *all Piety*, for that *all* is comprized in it: As the same Apostle also tells us, saying, † *Love is* † Rom. 13. 8, *the fulfilling of the Law: It works no-ill*, 9, 10. *neither kills, nor steals, nor commits Adultery, nor bears false-witness, nor covets,*
nor

nor doeth *any* the like evil thing. Nay, Love works *all good*: for what will it not do, which it *can* and *may* do, for one on whom it is *intirely* fixed, so that it be for his *benefit* and advantage? It will *relieve* him, *advise* him, *comfort* him, *run* and *labour* for him: it will *instruct* him in Truth and Righteousness, *exhort*, *persuade*, *admonish* him: it will hazard *life* for him, * and *lay it down* for his sake. Now Envy is just the *contrary*: it will do *no good*, it doeth *all evil*. In what a *dangerous* case then is the envious person? Especially considering what St. *John* saith, whose word is infallibly true; † *He that loves not his brother, is not of God: he abides in Death.*

* Joh. 15. 13.
† Joh. 3. 16.
Phil 2. 17, 30.
Rom. 16. 4.

† 1 Joh. 3.
10, 14.

6. Let it be consider'd, that God *Rules over all the World*, and orders all things as he *pleases*: and he *knowing* (as he doth) what is *best* for us, we ought therefore to *acquiesce* in his Dispositions. He is the framer of our Fortunes, and not we our selves: he maketh Poor, as well as Rich; Mean, as well as Mighty; Wise, and Ignorant; Comely, and Deformed; Rude of Speech, and Eloquent in Tongue; both alike: Nothing comes to pass without his *Will*. If therefore thou enviest *another's Excellency*, remember

member *God's hand* was there: Or if thou murmurest at thine own *Inferiority*, remember likewise that it was *his Hand* which cut out *this* for thee, as it did *that* for him. And wilt thou be angry with *his doings*? Wilt thou make thyself *wiser* than the *Wiseſt*? Thou canst not deny but in thy Station thou may'st serve God as much as any. And doſt thou not know that *this* is the ſupreme *Excellency* of Man? Wherefore in what condition ſoever thou art, let this be thy care, thy practice, thy life: and then ſhalt thou have no reaſon to complain. Remember († ſays *Epictetus*) that † *Enchir. c. 3.* thou art an Actor of a part in a Play, and of ſuch an one as it pleaſeth thy Great Maſter to impoſe upon thee. If he will have thee Act a Poor man, ſee thou do it handſomely; if a Lame man, or a Ruler, or a Private Perſon, accordingly behave thy ſelf. To thee it belongeth to Act well the part aſſigned thee, to another to aſſign it. (*) And we may be ſure that God, who is Good to all men, hath a ſpecial Fa-

(*) Permites ipsis expendere Numinibus, quid
Conveniat nobis, rebusque ſit Utile noſtris.
Nam pro jucundis Aptiſſima quæque dabunt Dii,
Charior eſt illis homo, quam ſibi. — *Juven. Sat. 10.*

your for them that *diligently serve* him, and hath allotted what they enjoy as *best* for them. Wherefore the ordering of our affairs leave we to Him; as who knows how *best* to do it; and who, if we be Reverers of him, and Obedient to him, carefully following *Holiness* in all things (which is the principal thing he *delights* in, and *requires* at our hands) hath a *greater kindness* for us than we have for *our selves*, and will not fail to *bless* us, not only with the *Earthly Goods*, as far as he knows they will be *advantageous* for us, but with the *Heavenly and Eternal Treasures*.

7. Let us remember our *vileness*. Do we say, it is but a *little* that we enjoy? Truly it is *much*, considering how *little* we *deserve*. Think we our selves as *worthy* of more as they that *have more*? This opinion of our Desert is no good sign that we are such *deserving* persons. For one great part of our Goodness is to *confess* our *Wretchedness*, and to *humble* our selves before our Lord and Maker, who sees *Corruption* in us, *abundance* of *Iniquity*. But do we *use well* what we *have*? If we do *not*, how can we *desire more*? Is it that we may spend it on our *lusts*? That will be the *more to abuse* the bounti-

bountiful *Donor* with it. If we do use it *well*, yet must we say, not so well as we *ought*: Our *sins* will not suffer us to plead our *merit*; and we ought to fear lest more should make us *worse*. Rather therefore let us *thank* God for what we have, than *take it ill* that our portion is no *larger*.

8. Let me next note to you, That the bottom and foundation of Envy is *Pride*, and *Love of the World*. So that if we would be clear of *that Sin*, we must first clear our selves of *these*. Manifest it is (and I believe all observe it) that they that are displeased at *others Greatness*, would be *Great themselves*; and that Greatness in their *esteem* consists in the amplitude of *Earthly Commodities*. Let them therefore know, that not *Honour*, or *Wealth*, or ought of this kind, is our true *Glory*; but *Vertue* alone, this alone adorning and perfecting our *Natures*, rendring us *amiable* and acceptable in the sight of *God*, and fitting us for *Communion* with Him in his *Supernal Kingdom*. Our *Life* (which is the *best* and *dearest* thing we have) consists not in the *abundance* that we possess: for we die as *soon* when we have *much*, as when we have *little*: And *Content* and *Satisfaction*

faction (which is *all* that we can expect from all that we enjoy) are as seldom found in *Plenty*, as in *Poverty*. Besides, these *Gaisties* which we so much admire, are attended with a proportional number of *Inconveniences*: *Fears* and *Dangers*, *Sorrows* and *Vexations*, *Cares* and *Labours* wait no less upon the *Scepter* than the *Spade*: *Mutability* runs through all, and makes up a great part of the *Scene* of this *World*: so that we are never *settled* and *secure*, no, not in our *highest* *Elevation*, but stand as tottering then, as when we sat below: for either we may be taken from our *Possessions*, or our *Possessions* taken from us: and which may happen *first*, we cannot tell: nor are we sure but the *present day* may be the fatal time. But what need we care *how soon* we go, or *how soon* they, if we have an *Interest* in *God*, and an *Inheritance* in *Heaven*? Or what need we care *what* our *present Condition* be, so long as *God* hath promised to be *with* us, and *lead* us by the hand; to *Assist*, *Support*, *Protect*, and *Comfort* us? But Oh! What *Great* things are laid up for us in the *Blessed place above*, what *Riches*, *Joys*, *Crowns* and *Glories*? So that if here we should *hunger* and *suffer want*, yet

yet there we shall be *filled* and satisfied : if here *reviled*, yet there *applauded* : if here *condemned*, yet there *absolved* and justified : if here made as the *filth* and dung of the Earth, yet there we shall shine as *Stars*, and reign as *Kings* in the Kingdom of our *Heavenly Father*.

9. Lastly, Let me set before you some *Examples* futable to the matter I am treating of, which you cannot but acknowledge to be *worthy* of your Imitation. Behold then : *God*, who is the *Supreme* of all, was so far from *grudging* at other's Happiness, that he merely of his Bounty and Good-will, *made* high and *happy* Creatures : *Angels*, those glorious Spirits, which excell in *Power* and *Wisdom* ; whom he also placed in his own *Celestial House*, his *Royal Palace*, in his *immediate Presence*, round about his *Throne* : and *Man*, who though *inferior*, formed out of the *Earth*, yet indued with a *Rational* and *Immortal Soul*, impressed with his *own Image* ; to whom he also allotted *Paradise* for his Habitation, and gave *Dominion* over all his Works below, the Fowls of the Air, the Fish of the Sea, the Beasts of the Earth, and every Creeping thing. And though now, having *sinned*, we have *lost* this Primitive

tive Felicity (as we well *deserved*) yet doth his hand empty it self upon us in *abundant Riches*; and *willing* indeed is he we should have *more*; and even the *full* measure would he pour out, but that we are so *Rebellious* and Unworthy, so prone to *abuse* both *Our selves* and *Him* also with his Liberality.

Next behold his *Son*: who is *like Him*-self, rich in *Grace* and Goodness. He came from *Heaven* on purpose to do us *good*; clothing himself with our *Humanity* for that end, *viz.* that so he might *die* and offer up himself a *Sacrifice* for our Sins, and thereby make *Reconciliation* for us, procure our *Pardon*, and save us from the *Punishment* we had incurred, the *Everlasting Flames* beneath, and also obtain for us *Eternal Life* in that *Blessed Place* above, from whence he came. Did he envy our Happiness, who came to *make* us Happy? It is the intire and earnest *desire* of his Soul, now he is *Exalted* unto the Throne on High, as it was the *End* of all his Undertakings in the time of his *Humiliation*, that we may be so Happy, so *exceedingly*, as to be *Exalted* likewise to *Heaven*, and there *partake* of the Joys and Glories with Him for evermore.

Thus

Thus Good and Bountiful is also the *Third Person* in the Divine Trinity, the *Holy Ghost* ; streaming always upon us in Spiritual Blessings, in *Light* and *Truth*, in *Joy* and *Comfort*, in *Sanctification* and *holy Assistance*, that we might be even as the *Sons of God*, an *holy* and a *blessed* people. He adorns and perfects us with *Gifts* and *Graces* : he strives to make us *better*, that we may be *happier*.

Further, Of the same Loving and Benign Nature with the *Father*, *Son*, and *Holy Ghost*, are the Heaven born *Angels*. For when our *Redeemer* set foot on Earth, * they sang for joy of our *Salvation* ; for Luk. 2. 10, the *Gospel* and the *Grace*, the *Light* and 15. the *Spirit*, and all the Holy and Heavenly Blessings, which *approached* us, which the poor *Gentiles*, who sat in *Darkness*, and in the shadow of *Death*, in *Satan's Kingdom*, under his unrighteous Dominion and murderous Power, were now to be made *partakers* of : And they are ready at all times to *minister* to us in this Gracious Dispensation, and ever have *assisted* us from the first time of our Transgression, when Distress and Misery first invaded us. It was the *Devil*, and He *only*, that now *grudged* the Grace bestowed upon us : Who, as at

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the

Mat. 4. 1, 10
11.

the first he sought to *Ruin* us by *tempting* our First Parents unto *Sin*, so now sought to *Ruin* us again, when the Son of God was come to *Redeem* us, * by *tempting* him likewise in various manners, that he might cause him, if it were possible, some-how to *offend*; as knowing that if he should sin *himself*, he could be no *Sacrifice* and *Propitiation* for our sins. And this is the very Nature of *Envy* (which therefore is rightly called the *Picture* of the *Devil*;) for a man to *wish* Evil to another, and *endeavour* it, though no *good* can come to *himself* by it; as none could to the *Devil*, if we had all *perished*.

Now speak your minds freely: *Which* had ye rather *imitate* and be *like*, the *Prince of Darkness*, or the *Angels of Light*; the *Devil*, or *God*, and his *Blessed Son*, and his *Holy Spirit*?

Finally, My Brethren, *think* on the things which ye have now heard; and let the *Grace* of God *cooperate* in your hearts with his Word; that ye may possess your Souls in *peace* and *patience*, and live in *love* and *good-will* to all Men, and in *all Vertue* and *Godliness* the remainder of your days. Do things *Great* and *Noble*, not as the *World* judgeth, which

which is *foolish* and *deceived*, but as God Most Wise and Most Holy judgeth, who always judgeth according to the *truth*: Which therefore is to say, Do *holy* and *righteous* things. These follow, and *abound* in: and then are ye *above* the Contempt of Men; and Calamity it self cannot *hurt* you. Be *content* with your *own*, and *rejoice* in *others* Good; giving *thanks* to God for his Kindness both to *your selves* and *them*, and to *all* the World. Thus doing, we shall be a *praise* unto his Name, an *acceptable* people in his sight, a *blessed* Society on *Earth*, and an hundred times *more* blessed in Heaven, living there in *perfect* Love and Peace, in all Splendour and Delights *for ever*.

[illegible]

S E R M O N VII.

G E N. XLIX. 10.

The Scepter shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

* **J**acob being old, and the time of his death drawing near, call'd unto him his *twelve Sons* (from whom the whole nation of the *Jews* was to spring, † being divided into *twelve Tribes*, called by their several *Names*, the *Tribe of Reuben*, the *Tribe of Simeon*, the *Tribe of Levi*, &c.) and he * *blessed* them, and told them [* as a *Prophet*, by the *inspiration* of the *Almighty*, † who *foreseeth* and *ordereth* all things, || who had *determined* it should be so] *what should befall them* [their *Tribes*; some things

* Ver. 1. 29.
33. Ch. 47. 28.
29.
† Ver. 28.
Exod. 39. 14.
Num. 1. 5, 6.
Rev. 7. 5, &c.
* Ver. 1. 28.
(with Deut. 33. 1, &c.)
Ver. 3. 28.
† A. 15, 17, 18. & 17. 26.
Isa. 46. 10.
1 Chr. 29. 12.
Mat. 10. 29.
|| Ver. 4. 7, 10, 25.

* Ver. 8, 20,

25, 27.

† Ver. 4, 7, 17.

* *good, some things † bad*] in the last days [in the times to come.] And concerning Judah this was his Prophecy, Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy fathers children shall bow down before thee. Judah is a lions whelp; from the prey, my Son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come, and unto him shall the gathering [or, the obedience] of the people be.

|| 1 Chr. 5. 2.
& 28. 4. Ee.
60 7. & 78.
67, 68.

The importance of which words is this, the Tribe of Judah shall have the pre-eminence over all the other Tribes, || the Regality and excellency of dominion shall be here; and mightily shall it prevail over its enemies: A Kingdom it shall be, and its Laws and Rulers shall continue, shall not be extinguished, until Shiloh come: who shall be the Prince and Lawgiver (and from this Tribe shall be also spring) excelling all that ever were before him, enlarging his dominions unto the people of the Gentiles, and ruling after a far more excellent manner, by better Laws, and

and with greater Power: who also shall be King for ever.

This Interpretation cannot be excepted against, forasmuch as it is consonant to other Scriptures which speak of the same matter, and to the Event, the completion of the Prophecy. For though Saul, the first King of the Jews, was of the Tribe * of Benjamin, yet * 1 Sam. 9. was he soon † rejected: || and Judah was the Tribe which God fixed on, and where he placed the Scepter with his Covenant that it should continue; choosing David, a man of this Tribe, and promising that he would not take the Kingdom from him, as he had done from Saul, but his Children should sit upon his Throne unto many generations; and however he afflicted them for their sins, the Kingdom and Government should not utterly cease, until at last he should raise up one, to rule over all the world, the Gentiles as well as the Jews, after a new and better manner, more heavenly and spiritual: promising withal, that this illustrious and transcendent Person should be of his Seed: and moreover,

† 1 Sam. 13. 14. & 15. 23.
|| 1 Chr. 5. 2. 1 Sam. 16. 1, 13. 2 Sam. 7. 14, 15, 16. 2 Chr. 13. 5. 2 Kin. 8. 19. 1 King. 8. 25. & 11. 36, 39. Psa. 2. & 45. & 72. & 78. 67, 68, 70. & 89. 4. 20. to 38. Isa. 11. & 9. 7. Jer. 30. 9. & 33. 15, 16, 17. Ezek. 34. 23, 24. & 37. 24, 25. Mic. 5. 2. Hof. 3. 5. Am. 9. 11.

that he should reign as long as the *Sun*
 * 2 Chr. 36. 9, and *Moon* endure. And so it was: * *Ju-*
 10. to 21. *dah* continued a *Kingdom*, and was go-
 1 Chr. 3. 10. verned entirely by the *Seed of David*,
 17. Mat. 1. until they were carried Captive into
 6. to 12. *Babylon*: Nor were they utterly destroy'd
 by their Captivity there (like
 * 1 King. 11. 26, 27, 31. as the *ten Tribes*, that * *rebel-*
 & 12. 16, 19. 2 Chr. 10. *lious Kingdom of Israel* which
 19. & 13. 5, 6, 7. Eccl. *revolted* from the house of *Da-*
 47. 21. *vid*, were by theirs in *Affyria*,
 † 2 Kin. 15. 29. & 17. † they being no more a *King-*
 6. 18, 23, 41. 1 Chr. 5. *dom* or Nation afterward unto
 26. Isa. 7. 8. Hof. 1. 4, this day:) || but even in the
 6. & 3. 4, 5. time of their *Exile* they re-
 || 2 King. 24. 16, 17. main'd a People, enjoy'd their
 & 25. 12, 23, 24, 27, 28. *Laws* and Religion in some
 Jer. 39. 10. & 20. 4. to 8. good measure, and had several
 Psal. 106. 46. Dan 1. 3, Principal Men of their *own* set
 6, 21. & 2. 1. 48, 49. over them for their *Gover-*
 & 3. 29, 30. & 6. 3. 26. *nours*: * And the *seventy years*
 28. being expired which God had
 * Jer. 30. 11. to 22. & determined for the punishment
 33. 20. to 26. & 46. 27, of their sins, they *returned* into
 28. & 29. 10. Eze. 1. & their own Land, and rebuilt
 3 & 6. & 7. 25, 26. *Jerusalem* and the *Temple*, and dwelt in
 Neh. 2, &c. their *Cities*, and were a *Kingdom* and
 Nation again, though much *inferior* to
 what they had been, though in *sub-*
jection to others: And so a *Kingdom* or
 Nation

Nation they continued, a * *subject* Polity, † having their *High-Priests* and *Priests*, their *Scribes*, their *Elders*, their *Council*, their *Officers* and *Rulers* (|| but without a *King*) until our Saviour *Jesus Christ* came into the world: * Who was of the Tribe of *Judah*, and of the seed of *David*: † Who hath gathered the *Gentiles* unto himself and unto God: || Who is made Lord and *King* over all: * Who is the true *Shiloh*, the *Messias*, the seed of *David* that is to reign for ever: † Who for ever shall reign. || But now indeed this our Lord, *Jesus* that was born of the *Virgin Mary*, being by the wicked hands of the *Jews* crucified and slain; about *fourty* years after that horrid fact perpetrated on that Prince of life, the *Romans* warred against them, burnt their *Cities*, *Jerusalem* and the *Temple*, slaughtered and captivated the people, ruined and destroyed all: Nor have they been
a King-

* 1. & 2. Mac. Mat.
2. 1. & 14. 1. & 27. 1.
2. Luk. 3. 1. Joh. 19 15.
Act. 12. 1. & 25. 10,
11, 22, &c.

† 1. & 2 Mac, Matt.
26. 47, 59. Joh. 18. 3.
12, 13. Act. 4. 5, 6. &
5. 17 18. 21.

|| Jer. 22. 30. Ezek.
21. 26, 27.

* Heb. 7. 14. Mat. 1. 1.
6. 16. Luk. 1. 27, &c.
& 3. 23, 31.

† Joh. 10. 16. & 11.
51. Luk. 2. 32. Mat. 28.
19. Act. 26. 17, 18. Rom.
15. 18. 19. Col. 1. 6.

|| Mat. 2. 2, 6. & 28.
18. Joh. 18. 37. & 19. 19.
Act. 2. 30. 34, 36. & 5.
31. Eph. 1. 20, 21, 22.
Ph. 2. 9, 10, 11. 1 Cor.
15, 27. Heb. 8. 1. 1 Pet.
3. 22. Rev. 1. 5.

* Ezek. 21. 26, 27. &
34. 23, 24. Mic. 5. 2, 3,
4. &c. Hof. 3. 4, 5. Am.
9. 11. Act. 15. 14. 10
19. Isa. 9. 7. Luk. 1.
32, 33.

† Mat. 16. 18. Joh.
12. 34. 1 Cor. 15. 25, 26.

|| Euseb. Hist. L. 3. C.
5, 6 7, 8. Mat. 24. 2.
15. 21, 22. Luk. 21.
20, 24.

a *Kingdom*, Nation or Government from that time unto this day, but have lived scattered up and down in small parcels in all Kingdoms of the World: And in this desolate condition they shall continue, until the time appointed of God be finished, when it shall please him to have mercy on them, and call them, with the remnant of the *Gentiles* that yet also believe not, unto the belief of his Son, the same *Jesus* our Lord, whose blood their Fathers shed: And then *Judah* and *Israel* shall be united under one Prince, this *Jesus*, the Son of *David*, the Son of God, and all Nations with them; all the world (generally speaking) shall become the *Israel* of God, God's people. For so it is prophesied in the Scriptures of truth: *Dan. 9. 25, 26, 27. Messiah the Prince shall be cut off, not for himself: and the people of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the War Desolations are determined.—And he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate even until the Consummation, and that determined shall be poured upon the desolate.*

Luk.

Luk. 21. 24. Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled. Rom. 11. 25, 26, 27. Blindness in part is happened unto Israel, untill the fulness of the Gentiles become in: and so all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my Covenant unto them, when I shall take away their sins. Hos. 3. 4, 5. The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice. Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days. Ch. 1. 10, 11. It shall come to pass that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the Sons of the living God. * Then shall the Children of Judah and the Children of Israel be gathered together, and appoint themselves one Head: and they shall come up out of the land. † Jer. 3. 17, 18. At that time they shall call Jerusalem the throne of the Lord, and all the Nations shall be gathered unto it, to the name of the Lord, to Jerusalem. In those days the

* See Rom. 9. 24, 26.

† See Ezek. 37. 16. to 28. Isa. 11. 10. to 16.

the house of Judah shall walk with the house of Israel. Dan. 7. 13, 14, 27. I saw in the night-visions, and behold, one like the son of man came with the clouds of heaven, and came to the Antient of days, and they brought him near before him: and there was given him dominion and glory, and a Kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.—

And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven shall be given unto the people of the Saints of the Most-High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him.

† See Isa. 2. 2.
& 66. 18.
Psal. 2. 6, 8.
& 72. 8, 11.
Zech. 9. 9, 10.
Dan. 2. 44.

† 1 Cor. 15. 24, 25, 26. *Then cometh the end, when Christ shall have put down all rule and all authority, and power. For he must reign till he hath put all enemies under his feet. Rev. 11. 15. The seventh Angel sounded, and there were great voices in heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ. Ch. 18. 2. I saw another Angel come down from heaven, and he cryed mightily with a strong voice, saying, Babylon the Great is*

is Fallen, is Fallen. Ch. 19. 1, 2, 6. After these things I heard a great voice of much people in heaven, saying, Allelu-
jah,—God hath judged the great Whore.

—Allelujah, the Lord God omnipotent Reigneth. Ch. 20. 1, &c. And I saw an Angel come down from heaven, having the Key of the Bottomless-pit, and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, and bound him a Thousand years, and cast him into the Bottomless-pit, and shut him up, and set a Seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

* And I saw Thrones, and they sat upon them, and Judgment was given unto them: and I saw the Souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark upon their foreheads, or in their hands: and they lived, and reigned with Christ a Thousand years. *—And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the Earth, Gog and Magog, to gather them

* See Ch. 13.
11. to 18. &
6. 9 & 5. 10.
& 11. 17, 18.
Dan. 7. 21. to
28.

them together to battel; the number of whom is as the sand of the sea. And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and fire came down from God out of heaven and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone.—And I saw a great white Throne, and Him that sat on it, from whose face the Earth and the Heaven fled away and there was found no place for them [2 Pet. 3. 10, 11, 12, 13. The day of the Lord shall come, in which the Heaven shall pass away with a great noise, and the Elements shall melt with fervent heat, and the Earth also and the Works that are therein shall be burnt up. All these things shall be dissolved. Nevertheless (but) we according to his Promise (* as God hath spoken and promised by his Prophets of old) look for (before this final Dissolution) new Heavens and a new Earth, wherein dwelleth Righteousness, * an universal change of the world as to Righteousness, the Conversion of all Nations.] Ch. 21. 1, 4, 5, 6, 24, 26, 27. And I saw a new Heaven, and a new Earth: for the first heaven and the first earth were passed away. And I saw the Holy City new Jerusalem,

* Isa. 65. 17,
 &c. & 66 12,
 18. to 24. &c
 2.2. & 11.10.
 to 16. Ezek.
 37. 16. to 28.
 Zech. 9.9, 10.
 Ps. 2. & 72.
 Dan. 7.14, 26.

rusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband. And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he shall dwell with them, &c. And he shall wipe away all Tears from their Eyes; and there shall be no more Death [putting to death, killing] neither sorrow nor crying, neither shall there be any more Pain [* no more Persecutions:] for the * former things [* all the old wicked and evil state of the world] are passed away. And He that sat upon the Throne said, Behold, I make all things new.—And he said unto me, † It is done.—The Kings of the earth do bring their glory and honour into it [new Jerusalem:] — And they shall bring the glory and honour of the Nations into it. And there shall in no wise enter into it || any thing that defileth, neither whatsoever worketh Abomination, or maketh a lie. Ch. 22. 3, 5. There shall be no more curse [none of the former evil things] but the Throne of God and of the Lamb [Christ Jesus] shall be in it, and his Servants shall serve him [peaceably, and most righteously:] And they shall reign for ever and ever [in this happy state of Peace and Righteousness*

* Ch. 6. 9. &
 13. 15, 17. &
 17. 6. & 18.
 24. & 20. 4.

† Ver. 9. Ch.
 10. 7. & 11. 15.
 & 15. 1. &
 16. 17. & 18. 2.
 & 19. 2, 6. &
 20. 2, 7, 8, 9,
 10.
 || Ch. 22. 15.
 & 19. 7, 8.

ness they shall continue and flourish (without any more change, any more such trouble as was at the end of the *Thousand years* reign, * *Gog and Magog*, their numerous enemies in all the world being now destroyed) unto the *Worlds end*, till the Heavens and the Earth be dissolved, till all be burnt up with fire: and then there being no more place for them here, * they shall be taken up unto God above, the most blessed place of all, far above all heavens, and there shall dwell with him as *Kings*, most blessed, to all eternity.]... This is *Shiloh*, the Prince of the Tribe of *Judah*, the Son of *David*, the Prosperous King, the Saviour of the World.

Now let me observe some Particulars unto you: As,

I. *Shiloh* is the same with *Messias*. All Christian Writers agree herein: || And the Antient Rabbies of the Jews were all generally of the same opinion, as are also many of the Modern. * The *Chaldee Paraphrast* upon the Text saith, He that hath Dominion shall not be taken away from *Judah*, nor a scribe from his Childrens Children, until the Christ come, whose the Kingdom is, and him shall the People obey [Jews and Gentiles:] — He shall

* Ch. 20. 8, 9.
& 16. 14, 16.
Ezek. 38. &
39 & 40, &c.

* 2 Thes. 1.
7. to 11.
1 Thes. 4. 17.
Eph. 4. 10.
Joh. 14. 2, 3.
& 17. 24.
1 Joh. 3. 1, 2.
Mat. 25. 34,
46.

|| See Rob.
Lexic. Heb.
in 123 &
177.
* Answ. An-
not. on Gen.
49. 10.

shall be the Expectation of Nations. The Jerusalem Targum also saith, Kings shall not cease from the house of Judah, nor Doctors that teach the Law from his Childrens Children, until the time that the King Christ do come, whose the Kingdom is, and all Kings of the Earth shall be subject to him. Likewise in Bereshith Rabba, upon the word *Shiloh*, it is said, *This is the Christ*. And truly who can this most Eminent Person be, that Jacob calls by this peculiar and significant name of *Shiloh*, that he prophesies shall come out of the Tribe of Judah, and shall hold the Scepter and be the Law-giver, and unto whom the Gathering of the People shall be, but * that famous Seed which God had more than once promised to his Fathers Abraham and Isaac, in which all the Nations of the Earth should be Blessed? Who can he be but † that Seed † Gen 3 15. of the Woman, promised unto our First Parents upon their first Transgression, (whereby they brought ruin upon all their Posterity) which should break the Serpent's head? Who can he be but He that Balaam afterward prophesied of, as if he had spoken from the very mouth of Jacob, saying, || He hath said which heard || Numb. 24. the words of God, and knew the knowledge 16, &c.

○

of

of the Most-High, which saw the Vision of the Almighty: — There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the Corners of Moab, and destroy all the Children of Sheth: And Edom shall be a possession, Seir also a possession for his enemies, and Israel shall do valiantly: Out of Jacob shall come He that shall have Dominion, and shall destroy him that remaineth of the City: Who can he be but the same that

Mic. 5. 2.

Micah prophesied of, saying, *Thou Berh-lehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting? Now the Seed of the Woman that breaks the Serpent's head; the Seed of Abraham in which all Nations are blessed; the Star out of Jacob, He that hath Dominion; the Ruler in Israel that comes out of Berh-lehem of Judah; all these are manifestly the Messiah: and so I conclude is Shiloh likewise, of whom the same things in effect are spoken; as, that he is of the Tribe of Judah; that the Scepter shall not depart till he comes to take it into his hands; and that the Gathering of the People shall be unto him,
the

the Obedience of the Gentiles. Which last is so eminently spoken of *Messias*, that it alone is proof enough that *Shiloh* is he. For thus it is written, *Isa. 11. 10.* There shall be a root of Jesse, which shall stand for an Ensign of the People; to it shall the Gentiles seek, and his rest shall be glorious. *Ch. 42. 1, 4.* Behold my servant whom I uphold, mine Elect in whom my Soul delighteth; he shall bring forth judgment to the Gentiles: — the Isles shall wait for his Law. *Psal. 2. 6, 8.* I have set my King upon my holy hill of Sion. — I shall give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession*.

* See *Isa. 11.*

2. Seeing that *Shiloh* is the *Messias*,^{12.} I will now Note unto you some things that are eminently spoken of the *Messias* by the *Prophets*, and chiefly such as the word *Shiloh* (which is admirably significant) doth import. And the first shall be this:

1. *Messias* is a King. *David* (as ye just now heard) calls him *God's King*, the King which He sets upon his holy Hill of Sion: *Hosea* (as ye have also seen) calls him *David the King*: *Micah*, *The Ruler in Israel*: *Balaam*, *He that hath Dominion*: *Daniel*, *The Prince whom*

all Nations shall serve. I will now add

* Jer. 23. 5. *what the Prophet Jeremy saith, * Be-
hold, the days come, saith the Lord, that
I will raise unto David a Righteous Branch,
and a King shall reign and prosper, and shall
execute Judgment and Justice in the Earth.*

Also what the Prophet Zechary saith,
† Zech. 6. 12, 13. *† Thus speaketh the Lord of Hosts, Be-
hold the Man whose name is the Branch:—
he shall build the Temple of the Lord, and
he shall sit and Rule upon his Throne,—
and shall be a Priest upon his Throne.—*

¶ Ch. 9. 9, 10. *¶ Rejoice greatly, O daughter of Sion; Be-
See Mat. 21. 5. hold, thy King cometh unto thee, &c. He
shall speak peace unto the Heathen: and
his dominion shall be from sea to sea, and
from the river unto the ends of the earth.*

Also what the Prophet Ezekiel saith,
* Ezek. 34. 20, 23, 24. ** Thus saith the Lord, I will set up one
Shepherd over them, and he shall feed
them, even my servant David.— I the
Lord will be their God, and my servant
David a Prince among them. Finally,*

† Deut. 18. 15. *What Moses saith, † The Lord thy God
See Act. 3. 22, 26. will raise up unto thee a Prophet from the
midst of thee, of thy brethren, like unto
me; unto him ye shall hearken. Such a
King then is Messias, that he is a Prophet,
a Priest, a Shepherd: one that rules al-
together as to Righteousness, teaching
Men*

Men the *knowledge* and the *fear* of the Lord. And so again is it written of him: *Isa. 9. 6, 7. Unto us a Child is born, &c. Upon the Throne of David and upon his Kingdom [he shall sit] to order it and to establish it with Judgment and Justice from henceforth, even for ever. Ch. 11. 1, 2, 3, 9. There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him,—the spirit of Knowledge and of the Fear of the Lord, and shall make him of quick understanding in the Fear of the Lord.—The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. Ch. 42. 1, 6, 7. Behold mine Elect,—I have put my Spirit upon him; he shall bring forth Judgment to the Gentiles.—I will give thee for a Light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison. Ch. 61. 1, 2, 3. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the Meek, to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the prison to them that are bound, to comfort all that mourn;—that they might be called trees of Righteousness, the planting of the Lord, that He might*

be glorified. Ch. 59. 20, 21. *The Redeemer shall come to Zion, and unto them that turn from Transgression in Jacob. This is my Covenant with them, saith the Lord; My Spirit that is upon Thee, and my Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever.* Mal. 3. 1, 3. *The Lord whom ye seek shall come to his Temple, the Messenger of the Covenant.— And he shall sit as a Refiner and Purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in Righteousness.* Moreover, Of the *Messias* it is Prophefied, that he shall be put to death, but shall rise again to life, and ascend up to heaven, and there abide. So that from hence again we may conclude, that he is not a King on Earth. For thus we read: *Isa. 53. 3, 8, 12. He is despised and rejected of men.— He was cut off out of the land of the living.— He made his Grave with the wicked.— He hath poured out his soul unto Death.* Psal. 16. 10. *Thou wilt not leave my soul in Hell,— thou wilt shew me the path of Life*.* Psal. 68. 18. *† See Eph. 4. 8, Thou hast ascended on High †.* Psal. 110. 1. *The*

* See Act. 2.

29. 30, 31.

† See Eph. 4. 8, 9, 10.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool *. Wherefore most certainly the Jews do err, who think that *Messias* must live and reign upon the *Earth*, like as *David* did, whose *Offspring* he is; in the like *Carnal* and *Earthly* manner, though far more prosperously and gloriously, subduing by force of *Arms* all their enemies under them, and enriching them with all the *Wealth* and *Treasures* of all the *Kingdoms* and *Nations* of the *World*, blessing them with all *secular* *Splendor* and *Felicity*. This was, and still is their *Opinion*. For therefore do they not *Believe* that *Messias* is yet come, because they have not yet had any such mighty Prince: therefore did they *Reject* *Jesus* our Lord, because he was no such glorious Monarch. † When some of them heard him say, that he must be *lifted up from the Earth* (signifying thereby that he must *die*, || and that upon the *Cross*) they answered him (as knowing * how he had affirmed himself to be the *Christ*, the *Son of God*) *We have heard out of the Law* [† the *Scriptures*] *that Christ abideth for ever*: meaning, *King for ever on Earth*: So understanding the ancient Prophecies concerning

* See *Ag. 2.*
34, 35. *Mat.*
22. 42, 43, 44.

† *Joh. 12. 32,*
33, 34

|| *Ch. 3. 14. &*
8. 28. & 18.
32. & 19. 17,
18. *Mat. 27.*

40.
* *Ver. 26. 28.*

Ch. 4. 25, 26,
29, 42. & 5.

17, 18, 19, 30.

33, 36, 46, & 6.

69. & 8. 28, 29,

38, 40. & 10.

17, 18, 24, 25,

35, 36. & 11

4, 41.
† *Ch. 10. 35. &*
15 25. 1 *Cor*
14. 21.

* Ezek. 37.
21, &c.

† Mat. 20. 20,
21. Mar. 10.
35, 36, 37.

‖ Mat. 18. 1.
Mar. 9. 34.
Luk. 9. 46. &
22, 24.

Messias : and probably those more particularly of *Daniel* and *Isaias* before mention'd, *All Nations shall serve him : his dominion is Everlasting : He shall sit upon the Throne of David, to order and establish it with Justice for ever* : And that also of *Ezekiel* (and such-like) * *I will take, saith the Lord, the Children of Israel from among the Heathen, whither they be gone, and will gather them on every side, and bring them into their own Land : — and David my servant shall be King over them. — And they, their Children, and their Childrens Children shall dwell therein for ever : and my servant David shall be their Prince for ever.* Yes, Of the same Carnal Opinion were our Lord's Disciples at the first (who did acknowledge him to be the *Messias*) viz. That he should Reign upon the *Earth*, and in all worldly Glory and Greatness, vanquishing all their *Enemies*, and enriching their Nation with all *External Good*. For therefore † did *Zebedee's Wife* desire of him that her two Sons, *James* and *John*, might sit ; the one on his right hand, and the other on his left in his *Kingdom* and *Glory* ; i. e. that they might be *Grandees* : Therefore ‖ did the *Apostles* dispute and Strive among themselves which of

of them should be *Greatest* in his *Kingdom*: Therefore * did they ask of him * *A& 1. 6.* whether at that time he would *Restore again the Kingdom to Israel*: Therefore also † did *Cleopas* and his Companion † *Luk. 24. 21.* say (|| seeing he was *crucified*, * and doubting of his *Resurrection*) *We trusted it had* † *Ver. 20. 25, 26.* *been he which should have redeemed Israel*: i.e. Which should have † *delivered* * *Ver. 21. (with Mat. 16. 21. & 20. 19.)* our Nation, the People which God *chose* † *Luk. 1. 68, 69 71. 74 75.* for his own Inheritance, and to whom he *promised Messias the Deliverer*, from *Jer. 23. 5, 6. & 15. 21. Isa. 59. 19, 20.* all their *enemies* and *miserics*, under which we have long groaned, having been, and still being in *subjection* unto *Strangers*. This was the Opinion which they received by *Tradition* from their Fathers: this was the current Doctrine of their *Rabbies*, and the common Belief of their Nation, which was altogether *worldly-minded*: the *Kingdom of God*, * which our Lord so much *preached*, † and whereof he himself was *King*, as yet they understood no *better*. But as for our *Lord*, he had taught them *no* such thing, but the *contrary*. For did he not say, || *The Kingdom of God cometh not with Observation* [so as to be *seen* with the eye, and gazed upon and *admired* for its *External Magnificence*:] *Neither* * *Mat. 4. 17. & 10. 7. & 16. 19. Luk. 9. 2, 60 & 21, 31. † Mat. 2. 2. & 21. 5. Luk. 1. 32, 33. & 2. 11. & 23. 3. Joh. 8. 37 & 5. 27. Dan. 2. 44. & 7. 13, 14. || Luk. 17. 20, 21.* *shall*

shall they say, *Lo here, or, Lo there* [Behold the *Pomp* and *Splendor*, the *King*, the *Throne*, the *Court* and *Train*; *here, or, there it is*:] for behold, the *Kingdom of God is within you* [it is among you all, every where, where the fear of God rules, all the *World* over, in the pious hearts and lives of Men, as well *Gentiles* as *Jews*: * it is *Righteousness*, and *Peace*, and *Joy in the Holy Ghost*?] Did he not also say, † *My Kingdom is not of this World*? Did he not say, || *I leave the World*, and * *Joh. 14. 2. 3.* go unto the Father? * *I go to prepare a place for you*; and *I will come again*, and † *Luk. 24. 51.* receive you unto myself, that where I am, † *Aet. 1. 9, 11.* there ye may be also? Well: Our Lord † *Eph. 4. 10.* *Jesus* (let the blinded *Jews* say what † *1 Tim. 3. 16.* they will) is the *Messias* (as I shall evi- || *Heb. 8. 1.* dently shew anon:) † and gone to hea- † *Eph. 1. 20, 21.* ven he is: || and there he sits upon the † *22. Col. 2. 10.* *Throne* with God his Father, ruling over † *1 Pet. 3. 22.* all things for the good of his Church, † *1 Cor. 15. 27.* over *Angels* and *Man*, over the whole † *Rev. 3. 20. &* *Creation of God*: * and there he shall † *5. 13. & 22. 1.* continue, till he hath put all enemies un- † *Aet. 3. 20, 21.* der his feet, till he hath subdued all things † *1 Cor. 15. 24.* unto himself, till he comes from thence † *25, 28. Mat.* to judge the *World*; and he raises the † *25. 31, 32, 34,* dead, and takes up his faithful and holy † *46. 1 Thes. 4.* Servants thither, there to abide with † *16. 17, 18 Joh.* him- † *14. 2, 3. & 17,* † *24. Heb. 9. 28.* † *2 Thes. 1. 7, 8.* † *2 Pet. 3. 4, 7,* † *10, 11, 12.* † *Rev. 20. 11, 12.*

himself in the *glory* of his Father for ever, and the *Heavens* that here are, and the *Earth* be burnt up with *fire*, and *pass away*, and there be an *end* of all things here. So that all that we shall receive from the *Messias*, we shall receive from him in *Heaven*: the *Thousand years Reign*, and the *New Jerusalem* (which is the best State of the World for *Righteousness*, *Peace*, and all *Prosperity*, wherein the *Wickedness* of the Earth and all *Enemies* of the Church are *subdued*, and the *Nations*, *Jews* and *Gentiles*, are all *converted* unto God and his Christ) are not his *personal Appearance* and *Reign on Earth*, but his *Reign in Heaven* over all *Nations* and *Kingdoms* here in *greater glory*, *power*, and *perfection*. And so we pray, as our Lord *Messias* taught his first *Disciples*, * that *his Kingdom may come*, viz. * Luk. 11. 1, 2. in this *perfection*, as he hath *assured* and *promised* us it shall.

2. *Shiloh* signifies † a *Saviour*. And † Job 3. 26. such an one is the *Messias*. As it is written of him: *Isa. 59. 20. The Redeemer shall come to Zion. Jer. 23. 5, 6. Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch — In his days Judah shall be saved, and Israel shall dwell safely. And this is his*
Name

* 1 Cor. I. 30.
Col. I. 14.
Rom. 5. 8, 9.
Heb. 5. 8, 9. &
10. 10. 14. 19.
Rev. I. 5.
1 Joh. I. 7.
& 2. 2.

Name whereby he shall be called, The Lord our Righteousness. So that chiefly he is the Saviour and Redeemer, as saving and redeeming us from our *sins*: * the which he doth by offering up himself a *sacrifice* and an *atonement*, whereby he becomes our *righteousness*, and our *salvation*. And so is it written of him again, *Isa. 53. 5. &c. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.—Thou shalt make his soul an Offering for sin.—He shall bear their iniquities.—He hath poured out his soul unto Death.—He made Intercession for the transgressors.*

† PC. 122. 6.

3. *Shiloh* signifies † *peaceable*, or *peacemaker*. And of the *Messias* it is thus written, *Isa. 9. 6, 7. Unto us a child is born:—his name shall be called The Prince of peace: Of the increase of his government and peace there shall be no end. Zech. 6. 12, 13. Thus saith the Lord, Behold the man whose name is the Branch; he shall build the Temple of the Lord, and he shall sit upon his Throne, and he shall be a Priest upon his Throne,*

*Throne, and the Counsel of peace shall be between them both. Besides the Peace which he makes betwixt God and Men in respect of sin by the Oblation of himself (whereof ye have heard) he makes peace also among Men themselves; * by his Laws and Doctrine, which all tend to it; † by his special and strict Command to pursue it; and by the inward Operation of the Spirit of God (|| which in his days is plentifully poured forth upon all flesh, and dwells and reigns in his holy People:)* * the fruit and work whereof, as it is all righteousness, so is it principally peace, and that which makes for peace, viz. Love, Joy, Long-suffering, Gentleness, Goodness, Faith [Fidelity] Meekness, Temperance. For thus again is it written: *Isa. 11. 1, 6, &c. There shall come forth a Rod out of the stem of Jesse, &c. The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, &c. They shall not hurt nor destroy in all my holy Mountain: for the Earth shall be full of the Knowledge of the Lord, as the waters cover the sea. Ch. 54. 13. All thy people shall be taught of the Lord, and great shall be the peace of thy children. Ch. 2. 2, 3, 4 It shall come to pass in the last days, that the*
Moun-

* Mat. 5. 9, 24,
38, 39, 40, 41,
44. & 10. 38.
Joh. 13. 34.
Eph. 4. 31, 32.
† 1 Pet. 3. 11.
1 Thes. 4. 11.
Rom. 12. 18.
|| Joel 2. 28, 29.
Isa. 44. 3 & 59:
20, 21. Ezek.
11. 19. & 36.
26, 27. Joh. 7.
38, 39. & 14.
17. Tit. 3. 6.
Rom. 8. 9.
* Gal. 5. 22, 23.

Mountain of the Lord's House shall be established upon the top of the Mountains, and all Nations shall flow unto it. And many people shall say, Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.—And he shall judge among the Nations, and shall rebuke many people: and they shall beat their Swords into Plowshares, and their Spears into Pruning-hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more. This is the effect of the Knowledge of the Lord: and thus is it with all them that have truly and effectually been taught of the Messias, that have imbibed his Principles, and are led by his Spirit, their turbulent and cruel nature is turned into peaceable and merciful. And that it is not so now in the Christian World, which is the Kingdom of the Messias, it is because they have not truly learned Christ. But it is to be hoped that our unquiet and bloody Men will be ashamed of this their evil, their unchristian, their heathen way, and will walk in peace and patience, will take up the Cross and follow Jesus the Christ, as they have been taught of him. And the
time

time will come when it shall be so, and their enemies shall be overcome with their blood and patience, and convert themselves to God, and learn the same way of quietness and calmness, and all the fear of the Lord, all piety and goodness, and an universal peace and righteousness shall reign and prosper in the Earth. Amen.

4. *Shiloh* signifies * fortunate and prosperous. And who more prosperous than the *Messias*? Jer. 23. 5. Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper. Isa. 53. 10, &c. When thou shalt make his soul an Offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many.—I will divide him a portion with the Great, and he shall divide the spoil with the Strong. Psal. 22. 16, 30. They pierced my hands and my feet.—A seed shall serve him: it shall be counted to the Lord for a generation. Psal. 110. 3. The Lord shall send the Rod of thy strength out of Zion: Rule thou in the midst of thine enemies. Thy people shall be

* Psal. 30. 6.
Jer. 12. 1.
Lam. 1. 5.

be willing in the day of thy power, in the beauties of Holiness; from the Womb of the Morning thou hast the Dew of thy Youth. * *Psal. 72. 4, &c. He shall judge the poor of the people; he shall save the Children of the needy, and shall break in pieces the Oppressor. They shall fear thee as long as the Sun and Moon endure, throughout all generations. He shall come down like Rain upon the mown grass, as showers that water the earth. In his days shall the Righteous flourish, and abundance of peace so long as the Moon endureth.—All Kings shall bow down before him, all Nations shall serve him.—† There shall be an handful of Corn in the Earth upon the top of the Mountains; the fruit thereof shall shake like Lebanon.—All Nations shall call him Blessed.*

* See Isa. 2. 2,
3, 4. Luk 24.
47. Act. 1. 15.
& 2. 41, 47.

† See Mat. 13.
31, 32, 33.
Act. 1. 15. &
2. 41, 47. &
4. 4. & 5. 14.
& 6. 7. & 11.
21. & 12. 24.
& 13. 46, 47.
48. & 14. 1.
& 16. 5. & 19.
20. & 21. 20.
Col. 1. 6.

3. The time prefixed in the Prophecies for the Coming of *Shiloh* or *Messias* is past. According to *Jacob's* Prophecy in my Text He must come *before* the Scepter depart from *Judah*. But now there is no Scepter there, nor doth *Judah* it self remain, the *Tribe* is not known: the Kingdom is dissolved, and the People are scattered abroad, here a few, and there a few, among all the Nations of the Earth. And thus it hath been with them from
the

the Destruction of Jerusalem (forty years after our Saviour's Crucifixion) unto this present time, which is sixteen hundred years. And longer yet shall the desolation continue, according to our Saviour's sure prediction (before mentioned) in these words, * Jerusalem shall be troden * Luk. 21. 24. down of the Gentiles, until the times of the Gentiles be fulfilled: That is, as St. Paul speaks, † Until the Fulness of the † Rom. 11. 25. Gentiles be come in. Which points at the times near the End of the World, when all Nations (as I have shewed) shall be converted unto God, and believe on the Name of his Son Jesus, and embrace his Gospel. Among whom the Remnant of this Antient people of God which remains, shall certainly have a part in this Divine Grace and Mercy. But yet neither at this time shall their old worldly Scepter return unto them, but they shall come under the spiritual Scepter of Jesus the Christ, || the Prince and the Priest || Luk. 1. 32. too of the Tribe of Judah: nor shall Psal. 110. 1, 4. their material Jerusalem be built again, Heb. 7. 11, 18. * but New Jerusalem, the Holy City, de- * Rev. 21. 2, scend from God out of Heaven (which is 10. the Church of Christ in glory, in all righteousness and perfection:) whereof they shall be parts and members, spiritual
P stones

stones in this *spiritual building*, framed and fashioned by the *Spirit of God*, and *Jesus Christ* our Lord at his right hand. After *seventy years* Captivity in *Babylon* they returned into their own Land, and were a People and Nation again; and this God had also *promised* to them: but now after *sixteen hundred years* Captivity by the *Romans*, they remain in the same *utter desolation* still: nor is there any hopes that it shall be ever better with them, but towards the *end* of the World, when they shall come under another Scepter, the *spiritual* of the Lord *Jesus Christ*. For certain therefore the Scepter is *departed* from them. And as certainly we may conclude that *Shiloh* the *Messias* is come. But hear we further

* Dan. 9. 25, 26. what *Daniel* the Prophet said: * From the going forth of the Commandment to restore and to build *Jerusalem* [that was destroyed by the *Babylonians*] unto *Messiah* the Prince shall be seven weeks; and threescore and two weeks the street shall be built again, and the wall in troublesome times. And after threescore and two weeks shall *Messiah* be cut off, but not for himself: and the people of the Prince that shall come, shall destroy the City and the Sanctuary. Not to meddle with the Computation
or

or Division of the *times*, here expressed by *weeks* (which carries *obscurity* and *difficulty* enough in it) this one thing lies very *plain* and *easy* in this Prophecy, that *before* the City *Jerusalem* and the Sanctuary there (i. e. the Holy Temple) which were to be *rebuilt* after the *Babylonish* Captivity, should be *destroyed*, *Messiah* should *come*, and also should be *cut off*. But that City and Sanctuary were *destroyed* by the *Romans* *sixteen hundred years* ago. Wherefore it is *sure* (for Prophecy cannot *lie*) that *Messiah* is *come*, and hath been come so *long time*.

* In the time of *Haggai* and *Malachi* the Temple, the House of God, was *rebuilt*: And they Prophecy that *Messiah* shall come whilst it is *standing*: Hag. 2. 7, 8. *The Desire of all Nations shall come, saith the Lord: And I will fill This House with Glory.—The Glory of this Latter House shall be greater than of the Former.* Mal. 3. 1. *The Lord whom ye seek shall come to his Temple, the Messenger of the Covenant whom ye delight in.* But the Temple that was in *their* time, the *Second*, † built by *Zerubbabel*, unto which the Lord the Messenger of the Covenant, the *Desire of all Nations* (|| which is the *Messiah*) was to come, was *destroyed* by

* Hag. 1. 1, 2, 14 & 2. 3.

† Hag. 1. 14. Ezr. 5.

|| See *Græc. de Verit. Rel. Chrj* L. 3. §. 14.

the *Romans* so long ago as I have noted: nor hath this House of the *Lord* been built again ever since. Wherefore I conclude again from the *verity* of Prophecy, that *Messiah* is come. Of which we have yet another Evidence, and that is the *Conversion* of the *Gentiles*, their turning from their *Idols* to the Worship of the *true God*, the God of *Israel* that made *Heaven and Earth*. For so was it Prophefied, as ye have heard before from *Isaiah*, *Zechariah*, and out of the *Psalms*,

* *Iſa.* 2. 2, 3, 4.

† *Mic.* 4. 1, 2.

|| *Iſa.* 11. 10.

* *Ch* 42. 1, 4, 6.

† *Zech.* 9. 19.

* That in His days the *Mountain of the Lord's House* should be established upon the top of the *Mountains*, and all *Nations* should flow unto it: many people [† *Nations*] should say, Come ye, and let us go up to the *Mountain of the Lord*, to the *House of the God of Jacob*, and he will teach us of his ways, and we will walk in his paths: for out of *Zion* shall go forth the *Law*, and the *Word of the Lord* from *Jerusalem*; and he shall Judge among the *Nations*: || That the *Root of Jesse* should stand for an *Ensign of the people*, and the *Gentiles* should seek to it: * That He should bring forth Judgment to Them: — the *Isles* should wait for his *Law*: — He should be for the *Light of them*, to open the *blind eyes*: † That He should speak
Peace

*Peace to the Heathen: * That They should * Pſal. 2. 8.*
be his Inheritance. But behold now, in
these *latter* days this Good and Wonder-
ful thing is *come to pass*, that whereas
the *Jews only* worshipped the *true God*,
and even *they* in the days of their *Kings*
had *corrupted* their ways, turning aside
unto *Idols* (for which they were *plagued*
and *captivated* :) now *many Nations* that
were *Idolaters*, have *left* their *Idols*, and
acknowledge the *one true God only*, the
Maker of all things, and him only (how
corrupt soever *some* of them are in their
Worship) *worship for God*. Thus is it
with all the Nations which have embrac-
ed the Faith of *Jesus*, which are not a
few. Wherefore upon *this* account also
most certain it is, that *Messiah*, which
was to *bring* this happiness to the World,
is *come*. And this the rather we may
conclude, if when this good thing *began*
to be wrought, there *appeared* One in
the World who *declared* himself to be
this very Person, the *Messiah*; and also
evidenced the same by the *Power* and
Righteousness of God, Divine Miracles
and Holy Doctrine, with all Innocency
of life; and by *his means* this holy Work
was wrought; and if withal all things
written concerning the *Messiah* do con-

spire and agree in him: And that so it was, I shall make good in my next Particular, which is this:

4. *Jesus*, whom we *Christians* call *Lord*, that was born of the *Virgin Mary*, is the *Shiloh*, the *Messiah*. The Evidence of which Assertion is that which I now mentioned, viz. That *all things* which the *Antient Prophets* spake concerning the *Messiah*, are found *verified* in him. It will be sufficient, if I manifest this in those Particulars which I have before related from the Prophets concerning this eximious Person: As,

I. That he was to be of the Tribe of *Judah*, and of the House of *David*: and let me add here, * that he was to be born of a *Virgin*, according to *Isaiah's* Prophecy: and according to *Micah's*, † was to be born in *Bethlehem*. And thus we find it concerning our *Lord*: Heb. 7. 14. *It is evident that our Lord sprang out of Judah.* Rom. 1. 3. *Jesus was made of the seed of David.* Mat. 1. 6. 16. *The Book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob: And so the Generation is reckoned down unto David: and from him to Jacob that begat Joseph the Husband*

band of Mary, of whom Jesus was born. Luk. 1. 26, &c. The Angel Gabriel was sent from God unto a City of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel came in unto her, and said, Hail,—thou hast found favour with God: Behold, thou shalt conceive in thy Womb, and bring forth a son, and shalt call his name Jesus.—Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee. Mat. 1. 18, &c. When as Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost. Then Joseph her Husband was minded to put her away. But the Angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to Take unto thee Mary thy Wife: for that which is conceived in her, is of the Holy Ghost: and she shall bring forth a Son, and thou shalt call his name Jesus.—Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife: and knew her not till she had brought forth her first-born

born Son: and he called his name Jesus. Luk. 2. 1, &c. It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one unto his own City. And Joseph also went up from Galilee out of the City of Nazareth into Judea, unto the City of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary his espoused Wife, being Great with Child. And so it was, that while they were there, the days were accomplished that she should be delivered; and she brought forth her first-born Son.

2. Messias was to be a King and Ruler; and was to sit upon the Throne of his Father David; and was to rule over all Nations, both Jews and Gentiles; and to rule for ever, as long as the Sun and Moon endure; but he was to be put to death; and to rise again from the Grave; and to ascend to Heaven; and there thus to rule, sitting at the right hand of God, till all his enemies should be made his footstool: and finally, his Kingdom was to be spiritual, teaching Men the knowledge and the fear of God, and guiding and governing them therein. And now behold

hold what is said of Jesus: even all this which was written of the *Messias*. Luk. 1. 30, &c. *The Angel said unto Mary, Thou shalt conceive in thy Womb, and bring forth a Son, and call his name Jesus — And the Lord God shall give unto him the Throne of his Father David.* Mat. 2. 1, &c. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came Wise-men from the East to Jerusalem, saying, *Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.* When Herod the King had heard these things, he was troubled, and all Jerusalem with him: and when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born: And they said unto him, *In Bethlehem of Judea: for thus it is written by the Prophet,* * *And thou Bethlehem, in the Land of Juda, art not the least among the Princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.* Then Herod sent the Wisemen to Bethlehem: and they departed, and lo, the Star which they saw in the East, went before them, till it came and stood over where the young Child was. — And when they were come in-

* Mic. 5. 2.

to the house, they saw the young Child with Mary his Mother, and fell down and worshipped him.^e Joh. 18. 37. Pilate said unto Jesus, Art thou a King? Jesus answered,

* See Mat. 26.
25. 63, 64 65.

* Thou saist that I am a King: to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. — Mat. 27. 26, &c. Pilate delivered Jesus to the Jews to be Crucified. — And they led him away, and Crucified him in Golgotha; — and two Thieves with him, one on the right hand, and the other on the left. — He cried with a loud voice, and gave up the ghost. — Joseph, a Rich man of Arimathea, went to Pilate, and begged his body: and Pilate commanded the body to be delivered: and Joseph took it, and wrapped it in a clean linen Cloth, and laid it in his own new Tomb, and rolled a great Stone to the door, and departed. — The next day the Chief Priests and Pharisees came to Pilate, and desired the Sepulchre might be made sure, lest his Disciples should come by night, and steal him away, and say unto the people, He is Risen from the dead. Pilate said to them, Ye have a Watch, go your way, make it as sure as ye can. So they went and made the Sepulchre sure, sealing the Stone, and setting a Watch. — Joh. 20. 21. &

Luk. 24.

Luk. 24. Upon the first day of the week, very early in the morning, Mary Magdalen, and Joanna, and Mary the Mother of James came unto the Sepulchre, and found the stone rolled away, and entred in, and found not the body.— And as they were perplexed thereabout, behold, two men stood by them in shining garments, which said to them, He is not here, he is risen.— They returned, and told these things to the Apostles. Then Peter arose and ran to the Sepulchre, and beheld the linen clothes laid by themselves, and the Napkin that was about his head wrapt together in a place by it self.— The same day at evening, being the first day of the week, when the doors were shut, where the Disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said unto them, Peace be unto you. But they were terrified, and supposed they had seen a Spirit. And he said unto them, Behold my hands and my feet, that it is I myself: handle me and see; for a Spirit hath not Flesh and Bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. But Thomas, one of the Twelve, was not with them. The other Disciples therefore said to him, We have seen the Lord. But he said

said to them, *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his Disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you: then saith he to Thomas, Reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.—He sat at meat with them, and took bread, and blessed, and brake, and gave to them. — Another time, They gave him a piece of a broiled fish, and of an honey-comb; and he took it, and did eat before them. — Another time also after his Resurrection, He took bread, and gave to them, and fish likewise. Act. 10. 40, 41. God raised up Jesus the third day, and shewed him openly unto Witnesses before chosen of God, even to us [the Apostles] who did eat and drink with him after he rose from the dead. Ch. 1. 3. To the Apostles he shewed himself alive after his Passion by many infallible proofs, being seen of them forty days, * and speaking of the things pertaining to the Kingdom of God. Ch. 26. 10, &c. Many of the Saints (said Paul,*

* Ver. 4. to 9.
 Mat. 28. 18,
 19, 20. Mar.
 16. 14 to 19.
 Luk. 24. 44.
 to 50. Joh. 21.
 15 to 23.

Paul, answering for himself before Agrippa) I shut up in prison, having received authority from the Chief Priests ; and when they were put to death, I gave my voice against them : and I punished them oft in every Synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange Cities. Whereupon as I went to Damascus with authority and commission from the Chief Priests, at mid-day, O King, I saw in the way a light from heaven, above the brightness of the Sun shining round about me, and them which journeyed with me : and when we were all fallen to the Earth, I heard a voice speaking unto me, and saying, Saul, Saul, why persecutest thou me ? And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest. I have appeared unto thee for this purpose, to make thee a Minister and a Witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee. I send thee unto the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive Forgiveness of sins, and Inheritance among them that are sanctified, by Faith that is in Me. 1 Cor. 15.

3, &c. Christ died for our sins, and was buried, and rose again the third day, according to the Scriptures. He was seen of Cephas [Peter,] then of the Twelve, after that he was seen of above Five hundred Brethren at once, of whom the greater part remain unto this present, but some are fallen asleep: after that he was seen of James, then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: for I am the least of the Apostles, who am not meet to be called an Apostle, because I persecuted the Church of God. — Act. 1. 9. While the Apostles beheld, Jesus was taken up, and a cloud received him out of their sight. Luk. 24. 50, 51. He led them out as far as to Bethany, and he lifted up his hands, and blessed them: and it came to pass, while he blessed them, he was parted from them, and carried up into Heaven. Eph. 4. 10. He ascended up far above all Heavens: Mar. 16. 19. He was received up into heaven, and sate at the right hand of God. Eph. 1. 20, &c. God raised him from the dead, and set him at his own right hand, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in This world, but also in That which is to come; and put All things under

under his feet, and gave them to be Head over all things to the Church. 1 Pet. 3. 22. He is gone into Heaven, Angels and Authorities, and Powers, being made subject to him. Mat. 28. 18. Jesus said unto them, all power is given unto me in Heaven and in Earth. 1 Cor. 15. 27. All things are put under him, only he is excepted who put all things under him [i. e. God the Father.]—Luk. 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no End [i. e. till the world end,] 1 Cor. 15. 25, 26. He must reign till he hath put all enemies under his feet: the last enemy that shall be destroyed is Death. Ver. 28. When all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all. Ver. 24. Then cometh the end, when he shall have delivered up the Kingdom to God even the Father; when he shall have put down all Rule, and all Authority, and Power.—Mat. 20. 20, &c. The Mother of Zebee's Children came to him with her two Sons, worshipping, and desiring a certain thing of him,—saying, Grant that these my two Sons may sit, the one on thy Right hand, and the other on thy Left in thy Kingdom.—

dom.— And when the Ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: but it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your Servant: for the son of Man came not to be ministred unto, but to minister, and to give his life a ransom for many. Joh. 6. 14, 15. Those men, when they had seen the Miracle that Jesus did, said, This is of a truth that Prophet which should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a King he departed into a mountain himself alone. Mat. 22. 17, 21. Is it lawful (said the Herodians) to give Tribute unto Cæsar, or not?—Jesus answered, Render to Cæsar the things that are Cæsars. Joh. 18. 36. He said to Pilate, my Kingdom is not of This world. Ch. 16. 28. I leave the world, and go to the Father. Luk. 17. 20, 21. When he was demanded of the Pharisees when the Kingdom of God should come, he answered them, The Kingdom of
of

of God cometh not with Observation:—
 behold, the Kingdom of God is within you.
 Mat. 4. 17, 23. He began to preach, say-
 ing, Repent, for the Kingdom of heaven is
 at hand.—He went about all Galilee
 preaching the Gospel of the Kingdom.
 Ch. 5. & 6. & 7. He taught, saying, Bles-
 sed are the Poor in spirit, they that mourn,
 the Meek, they that hunger and thirst af-
 ter Righteousness, the Merciful, the Peace-
 makers, the pure in Heart.—Whosoever
 shall look upon a woman to lust after her,
 hath committed Adultery with her already
 in his Heart.—Swear not at all.—Resist
 not evil: but whosoever shall smite thee on
 the one cheek, turn to him the other also.
 —Love your enemies, bless them that
 curse you, do good to them that hate you,
 pray for them that persecute you.—Fast
 not, Pray not, Give not alms, to be seen
 of men.—If ye Forgive not men their
 trespasses, neither will your Father for-
 give your trespasses.—Lay not up for
 yourselves treasures upon earth.—Ye can
 not serve God and Mammon.—Judge not.
 —Why beholdest thou the Mote that is in
 thy brothers eye, and considerest not the
 Beam that is in thine own eye? —Not
 every one that saith, Lord, Lord, shall
 enter into the Kingdom of Heaven, but he
 Q that

that doeth the Will of my Father which is in Heaven. Joh. 15. 8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my Disciples. Ch. 23. 14, &c. Wo unto you Scribes and Pharisees, Hypocrites; for ye devour Widows houses, and for a pretence make long prayer.—Ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith. Joh. 12. 30, 31. Now is the Judgment of this world: now shall the Prince of this world be cast out. And I, if I be lifted up from the Earth, will draw all men unto me. This he said, signifying what Death he should die. Mat. 28. 6, 16, &c. The eleven Disciples went into Galilee, into a Mountain where Jesus (being risen from the dead) had appointed them:—and he came and spake to them, saying,—Go ye and • Mar. 16. 15. Teach all Nations, [* preach the Gospel to every Creature] Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway unto the end of the world. Mar. 16. 20. They went forth and preached every where, the Lord working with them, and confirming the word with Signs following. Act. 2. 38. Peter

Peter said [to the Jews] Repent, and be baptized every one of you in the Name of Jesus Christ for the Remission of sins. Ch. 26. 15, 17, 18, 20. Jesus (said Paul) said to me, I send thee unto the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God — Whereupon I shewed first unto them at Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. Ch. 14. 15. We preach unto you, that ye should turn from these vanities [* Idols] unto the living God, * Ver. 11. 12. who made Heaven and Earth. Eph. 2. 2. 13. Ch. 17. In times past ye walked according to the 29. 30. Prince of the power of the air, the spirit that now worketh in the Children of Disobedience. — Col. 1. 13. God hath delivered us from the power of darkness, and translated us into the Kingdom of his dear Son. 1 Joh. 3. 8. The Son of God was manifested, that he might destroy the works of the Devil.

Thus ye see, that the Kingdom of Christ, or of God († for it is all one) is a Kingdom of Religion and Righteousness, enduring unto the end of the World: that it is his Gospel, preached in the World, received, Rev. 1. 9.

* Heb. 5. 13. received, and obeyed: which is (as
 1 Tim. 6. 3. it is called) *the Word of Righteousness,*
 Tit. 1. 1. *the Doctrine of Godliness*: whereby the
 Nations that served the Devil, and his
 Works, worshipping Idols, and commit-
 ting all Abominations, and so were under
 † 1 Cor. 8. 6. his Dominion, † are reduced unto the Ac-
 & 6, 9, 10, 11. knowledgment and Worship of the One
 Rom. 6. 17. true God, and the Profession and Obser-
 22. 1 Pet. 4. vation of his holy *Commandments*, and
 3. 4. Eph. 4. so are come under *His Dominion*, and the
 17. to 32. Dominion of this his Son, whom he ex-
 alted unto his own *Right hand in Heaven*,
 to rule over all things with Himself,
 || and made in a *special manner Head*
 & Eph. 1. 22. and Governour of his Church. This
 & 3. 23. Col. 1. Kingdom hath continued already *sixteen*
 18. & 1. 19. *hundred years*, in spite of the Devil
 1 Pet. 2. 25. (which he cast out of the Nations that
 profess his Name) and of all his wicked
 Agents, that have never ceased to op-
 pose it: and in spite of them all we are
 assured it shall continue unto the end of
 all things; and increase too still more
 and more, till it possess all Kingdoms.
 Mat. 16. 18. *The Gates of Hell shall not*
 prevail against my Church. Ch. 13. 31. So.
The Kingdom of Heaven is like unto a grain
of Mustard-seed, which is the least of all
seeds: but when it is grown, it is the
greatest

greatest among herbs. — It is like unto Leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Rev. 11. 15. The seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of the World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. Ch. 20. 2, &c. The Devil was bound a Thousand years, and cast into the Bottomless-pit, that he should deceive the Nations no more, till the Thousand years should be fulfilled: and after that he must be loosed a little season: — And shall go out to deceive the Nations which are in the four quarters of the Earth, Gog and Magog. And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and Fire came down from God out of Heaven and devoured them. And the Devil that deceived them was cast into the Lake of fire and brimstone. Ch. 21. 2, 24. I saw the Holy City, New Jerusalem, coming down from God out of Heaven. — The Kings of the Earth do bring their glory and honour into it. Ch. 22. 3, 5. The servants of the Lamb shall reign for ever and ever. Such a King as ye find in the Writings of the Prophets,

phets, *Messias* should be; Such an one ye see in the Writings of the *Apostles* and *Evangelists*, *Jesus* is: a King in *Heaven*, ruling as to *Religion* and *Righteousness*, in order to our *eternal welfare* in the world to come. And now let the *Jew* himself judge, who is all for a *secular Prince Messiah*, whether this *heavenly* one doth not far excell any that should reign on *Earth* in the most *prosperous* manner, as to our *worldly interest* for our *mortal, short* life.

3. *Messias* was to be a *Saviour*, by making his *Soul* an offering for *sin*. And so is *Jesus*, who died for us. *Luk. 2. 11.* Unto you (said the *Angel*) is born this day in the *City of David* a *Saviour*, which is *Christ the Lord*. *Mat. 1. 21.* Thou shalt call his name *Jesus* (said the *Angel* again:) for he shall save his people from their *sins*. *1 Pet. 2. 24.* He bore our *sins* in his own body on the *Tree*. *Eph. 5. 2.* He gave himself for us, an *Offering* and a *Sacrifice* to *God*. *Heb. 9. 12.* By his own *Blood* he hath obtained *eternal redemption* for us. *1 Thes. 1. 10.* He hath delivered us from the *wrath* to come. *Heb. 10. 19.* We have boldness [liberty] to enter into the *Holiest* [Heaven] by the blood of *Jesus*. *Ver. 14.* By one *Offering* he hath perfected for

for ever them that are sanctified. Ch. 5.
8, 9. He suffered, and became the author
of eternal Salvation unto all them that obey
him. 1 Joh. 1. 7. If we walk in the light,
the blood of Jesus Christ cleanseth us from
all sin.

4. Messias was to be peaceable, a peace-
maker. And so is Jesus. Thus he taught:

* Blessed are the peace-makers: for they * Mat. 5. 9.
shall be called the Children of God. † If † Ver. 23, 24.

thou bring thy gift to the Altar, and there
remembrest that thy brother hath ought
against thee, leave there the gift before
the Altar, and go thy way; first be recon-
ciled to thy brother, and then come and
offer thy gift. || When ye stand praying, † Mat. 5. 25.

forgive, if ye have ought against any, that
your Father which is in heaven may also for-
give you your trespasses. * Pray, forgive * Mat. 6. 12.
us our debts, as we forgive our debtors.

† If thy brother trespass against thee se- † Luk. 17. 4.
ven times in a day, and seven times in a
day turn again to thee, saying, I repent,
thou shalt forgive him. || Peter said, Lord, † Mat. 18. 21,

how oft shall my brother sin against me, and
I forgive him? till seven times? Jesus
saith, I say not unto thee, until seven times,
but until seventy times seven. * Resist not
evil: but whosoever shall smite thee on
thy right cheek, turn to him the other also;

* Mat. 5. 39,
40, 41, 44.

and if any man will sue thee at the law,
and take away thy coat, let him have thy
cloak also: and whosoever shall compel thee
to go a mile, go with him twain — Love
your enemies, bless them that curse you,
do good to them that hate you, and pray
for them that despitefully use you, and per-
secute you. † They laid hands on Jesus,
and took him. Then Peter drew his sword,
and smote the High priest's servant, and
cut off his ear. And Jesus said to him,
Put up again thy sword into its place; for
all they that take the sword, shall perish
by the sword. || He that taketh not up
his Cross, and followeth after me, is not
worthy of me. * Have peace one with ano-
ther. † This is my Commandment, That ye
love one another: || by this shall all men
know that ye are my Disciples. And thus
taught his Apostles, who spake from his
Mouth, and by his Spirit: * Let the
peace of God Rule in your Hearts. † Let
us follow after the things which make for
peace. || Be at peace among yourselves.
* Follow peace with all men. † Study to
be quiet. || If it be possible, as much as
lieth in you, live peaceably with all men.
Avenge not yourselves, but rather give
place unto wrath. If thine enemy hun-
ger, feed him. * The wrath of man war-
keth

† Mat 26. 50,
51, 52. Joh.
18. 10.

|| Mat 10. 38.

* Mat. 9. 50.

† Joh. 15. 12.

|| Ch. 13. 35.

* Col. 3. 15.

† Rom. 14. 9.

|| 1 Thes. 5. 13.

* Heb. 12. 14.

† 1 Thes. 4. 11.

|| Rom. 18. 19,

20.

* Jam. 1. 20.

herb not the Righteousness of God. † The † Ch. 3. 18.
 fruit of righteousness is sown in peace of
 them that make peace. ‖ Be patient to- † 1 Thes. 5. 14.
 wards all men. * If when ye do well, † 1 Pet. 2. 20,
 and suffer for it, ye take it patiently, &c.
 this is acceptable with God. For even
 hereunto were ye called: because Christ
 also suffered for us, leaving us an Example
 that ye should follow his steps: who did no
 sin, neither was guile found in his mouth:
 who when he was reviled, reviled not again;
 when he suffered, he threatened not; but
 committed himself to him that judgeth
 righteously. † Submit your selves to eve- † 1 Pet. 2. 13,
 ry ordinance of man for the Lords sake: 14.
 whether it be to the King, as Supreme; or
 to Governours, as them sent by Him. ‖ Let † Rom. 13. 1, 2.
 every soul be subject to the Higher Powers.
 — They that resist, shall receive to them-
 selves Damnation. * Let Prayers be † 1 Tim. 2. 1, 2.
 made for All men: for Kings, and for
 all that are in Authority; that we may
 lead a quiet and peaceable life in all godli-
 ness and honesty. † Let all Bitterness, and † Eph. 4. 31,
 Wrath, and Clamour, and Evil-speaking be 32.
 put away from you, with all malice. And be
 ye kind one to another, forgiving one another,
 even as God for Christ's sake hath forgiven
 you ‖ I beseech you walk worthy of the voca- † Ver. 1, 2, 3.
 tion wherewith ye are called, with all Low-
 lineſs

*lowliness and Meekness, with Long-suffering ; Forbearing one another in Love ; endeavouring to keep the Unity of the Spirit in the bond of Peace. * If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfill ye my Joy, that ye be like-minded, having the same Love, being of One accord, of One mind. Let nothing be done through Strife, or Vain-glory, but in Lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. † Be of one mind, live in peace : and the God of love and peace shall be with you. This is Jesus, all love and peace : Shiloh, the Peace-maker : Messiah, || the Prince of Peace : the Rod out of the Stem of Jesse, * that beats Swords into Plow shares, and teaches Men to learn War no more and destroy. Oh that all that call themselves by his Name, would learn of him, that so the Jew, and all the World besides, might see and confess that it is He indeed, the very Shiloh, the Messiah, the very Son of God (who is the God of Peace) to the glory of God the Father.*

5. Messiah

5. *Messiah* was to be *prosperous*, in teaching Men true *Knowledge* and *Righteousness*, and turning them from their *sins*, and converting *Idolatrous Nations* unto God And so *Jesus* was. The *purity* of his *Doctrine* I have sufficiently shewed you before. The *Chief Priests* and *Priests*, and *Scribes*, and *Pharisees*, and *Rulers*, all the *Great Men* of the *Jews* were his utter *enemies*, * calling him *Wine-bibber* and *Glutton*, *Friend of Publicans* and *Sinners* *Sabbath breaker*, *Mad*, *Deceiver*, *Blasphemer*, *Worker with the Devil*, and persecuting him from place to place: † and the whole Nation also was exceeding *wicked* and *stubborn*. Yet notwithstanding all this, so *divine* and *convincing* was the *Word* which he preached, and so *many*, so *great*, and so *beneficial* were the *Miraculous Works* which he did, casting out *Devils*, and healing all manner of *Diseases*, * that he gained *many Disciples* to him: even so many at the last, † that the *Chief Priests* and *Pharisees* were afraid, all would believe on him, and acknowledge him for *King*, the *King of Israel*; and so the *Romans*, under whose dominion they were, would come and take away both their *Place* and *Nation*: and therefore consulted

* Mat. 8. 20.
& 11. 19. &
12. 24. Luk. 5.
21. Joh. 5. 18.
& 7. 12. 43. &
9. 22. & 10.
20. 33. & 15.
20. & 12. 42.
† Mat. 12. 39.
45. & 16. 4. &
17. 17. Mar.
8. 38.

* Joh. 4. 41. 42.
& 7. 31. & 8.
31. & 11. 45.
& 12. 11. 42.
† Joh. 11. 45.
48. 53. with
Ch. 6. 15. &
12. 13. & 19.
12. 15. Luk.
23. 2. 3. & 1.
32. & 2. 1.
Mat. 2. 2.

ed

ed and agreed to put him to death. When he had ended his Sermon on the Mount,
 * Mat. 7. 28, * the people were astonished at his doctrine,
 29. for that he taught them as one having Authority, and not as the Scribes. So when
 † Luk. 4. 22. he preached at Nazareth, † All bore witness, and wondered at the gracious words that proceeded out of his mouth. The Officers of the Chief Priests and Pharisees which were sent to apprehend him and bring him before them, returned this answer to them for their not bringing him, || Joh. 7. 46. || Never man spake like this man. When he went unto Jerusalem, a very great Multitude went forth to meet him, and some spread their Garments in the way, and others strowed Branches of Trees: and they cried before and behind him, * Mat. 21. 8, 9. * Hosanna to the Son of David: Blessed is the King of Israel that cometh in the name of the Lord. † After his Resurrection he gave Commandment to his Apostles to preach in his Name his Gospel, Repentance and Remission of sins, among all Nations, beginning at Jerusalem: promising to be with them here in. Peter accordingly begins at Jerusalem, saying, * Act. 2. 38, * Repent, and be baptized in the Name of the Lord Jesus, for the Remission of sins: exhorting them with ma-

ny other words. And at this first Sermon of his many gladly received the Word, and were baptized: about three thousand souls were added to the Disciples. The same he preached again with the like good success: * Repent, and be converted, that your sins may be blotted out, when God shall send Jesus Christ, whom the Heaven must receive until the times of the restitution of all things. — Unto you first he sent his Son to bless you in turning every one of you from his iniquities. — Many of them that heard the word, believed. He and the rest of the Apostles continued thus preaching at Jerusalem, and everywhere among the Jews, Jesus and the Resurrection, Repentance and Forgiveness of sins: working Miracles withal (as their Lord before them had done) healing diseases and casting out devils: † And the Lord added daily to the Church such as should be saved: Multitudes both of men and women believed; many Thousands: Yea, a great company of the Priests were obedient to the faith. With the like success preached St. Paul also among the Gentiles, working also the like Miracles: || at Antioch in Pisidia, at Iconium, at Lystra, at Derbe, at Perga, at Philippi, at Thessalonica, at Berea, at Athens,

at

* Ch. 3. 19, 16.
& 4. 4.

† Aa. 2. 42,
43, 44, 46, 47.
& 4. 33. & 5.
12, 17. 26.
& 6. 7. & 21.
20
|| Aa. 13. 14,
Cr. 42, 10 50.
Ch. 14. 1. 10 5.
Ver 6. 7, 8, Cr.
20. 21. 25. 27.
Ch. 16. 12. 10
40. Ch. 17. 1,
4, 10, 12, 16,
Cr. 34. Ch.
18. 1, 8. Ch.
19. 1, 5, 6, 11,
17, 18, 19, 20.
Ch 28. 28, 30;
31. Rom. 1. 8.
& 15. 18, 19.

* Col. 1. 6, 23,
26, 27, 28.
Rom. 1. 5, 8.
& 10 18. &
16. 25, 26.
Tit. 2. 11.
1 Thes. 1. 8.
Mar. 16. 20.

at Corinth, at Ephesus (where special Miracles were wrought by his hands, so that many that used curious Arts, brought their Books together, and burnt them, the value whereof was fifty thousand pieces of silver) at Rome, * and I know not in how many places more. Now this is strange, that so few such mean and illiterate men, twelve, Fisher-men, Tent-makers, and the like, should plant a new Religion in the world, contrary to the antient Customs and the vicious inclinations of the people in so short a time, without any art and sophistry, any force of Arms, any help of Potentates, by plain preaching alone, a simple and honest Conversation, Patience and great Sufferings. But behold, the Doctrine which they taught, as to the moral part of it, was so rational, so holy, and so compleat and perfect in every respect, convincing the understanding and the Conscience, that those that considered it, and were any whit well disposed, could not but approve and embrace it: And then the Miracles which they wrought for the confirmation of their Doctrine, both as to the Moral part thereof, and also as to the more speculative points which they delivered [as that Jesus was the

the *Messias*, the *Son of God*, that he died for the *Sins of the world* and made *Atonement* by his *blood*, and *Rose again*, and *ascended to heaven*, and *sat down at the Right hand of God*, and *shall come to judge the quick and the dead*, &c.) were so *divine*, and so *advantageous* to men, and so *numerous*, that they could not but acknowledge that they were wrought by the *power of God*, and that *these men* were the *Servants of God*, and the *Do-ctrine* which they taught, the very *Do-ctrine of God*. And from hence we are likewise assured, that the *testimonies* which we produce from *their Writings*, are undoubtedly *sure* and *certain*, *infallible* grounds of verity. Behold, not a few *private Men*, in *one* or *two* places, but *innumerable Companies* of *all ranks* and *qualities*, in *many Nations*, are turned *presently* from their *errors* unto the *truth*, from *vice* to *virtue*, from the worship of *abominable Idols* unto the worship of the *true God*. Is not this the *work of God*? For will *Satan* destroy his own *Kingdom*? Will he preach *righteousness*, heal *diseases*, cast out *devils*, constantly? It was *prophe- sied*, that in the days of the *Messias* *this* it should be, that he would work this good work in the *Earth*. Is it not there-
fore

fore manifest, that *Jesus* who hath wrought it, is the *Messias*? Especially considering that the *time* assigned by the Prophets for the Coming of the *Messias* is *past* (as I have shewed) and that from the Prophets time unto this day none *other* but *Jesus* hath ever appeared in the World that hath done any *such* thing? Certainly none but a blind and hardened *Jew* can resist this Evidence, the *Conversion* of *Nations* by our Lord, which is so manifestly the work of *God*, so famous in all the World, and which hath continued so many *Ages*.

6. *Messias* was to come before the *Scepter* was utterly departed from *Judah*, whilst the *Jews* were a *Nation*, and had a *Gouvernement* among them (|| for he was to *preach* to them, and to be cut off by them;) before *Jerusalem* and the *Temple* that were rebuilt after the *Babylonish* Captivity, were destroyed. Now *Jesus* our Lord came before this time. The *Jews* in his days were a *Nation*, and tho' subject to the *Romans*, yet had their *Chief-Priests* and *Priests*, their *Scribes*, their *Elders* and *Rulers* (* and by these Great Men, together with the People, was he crucified :) and he came unto the Holy *City* and *Temple*: † and there (|| as every-where

|| Isa 53. 7, 8.
& 59. 20. &
60. 1. & 61. 1,
3. Mic. 4. 1, 2.
& 5. 2. Dan.
9. 26. Zech.
9. 9. & 11. 13.
& 12. 10. Ps.
22. 16.
* Luk. 23. 1, 2.
13. 18. 21. 23,
24, 26, 33.
Act. 2. 23. &
3. 14, 15, 17.
& 4. 27, 28.
† Mat. 21. 12.
14. 23, &c.
|| Ch. 4. 23, 25.
& 9. 35.

where else through all their Land) he preached and wrought *Miracles*: and particularly did he there foretel the destruction of those sumptuous Buildings, and the Captivity of the Nation. in these plain and remarkable words; * O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy Children together, as an Hen doth gather her brood under her wings, and ye would not? Behold, your House is left unto you desolate.—The days shall come in the which there shall not be left one stone [of the Temple] upon another which shall not be thrown down.—When ye shall see Jerusalem compassed with Armies, then know that the desolation thereof is nigh.—They shall fall by the edge of the sword, and shall be led away Captive into all Nations: Jerusalem shall be troden down of the Gentiles.—This Generation shall not pass away, till all be fulfilled. And here I cannot but note again for the Conviction of the Jew, that according to this Prophecy it came to pass, as the Jews by woful experience know (I wish they did as well mind it, that they might acknowledge the Prophet) and as all the World can witness: About forty years after our Lord spake these

Luk. 13. 34.
& 21. 6 20.
24 32.

R words,

words, *Jerusalem* and the Temple were burnt down to the ground by the *Romans*, and the *Jews* in all parts of their Land were vastly *slaughtered*, and they were *captivated* and dispersed into all Countries: and ever since (which is *sixteen hundred years*) there hath been no *Holy City*, nor *Temple of God*, or *Sacrifice*; nor *Jewish Nation* in all the Earth.

Thus I have shewed you, in Particulars sufficient, that the *Prophecies* concerning the *Messias* are fulfilled in *Jesus*. And now from hence, considering that the time prefixed by the Prophets for the Coming of *Messias* is *past*, and that no other hath appeared in the World in whom all these Prophecies are fulfilled but *Jesus*, we may firmly conclude that *Jesus* is the *Messias*. And yet I shall add another Proof hereof: and that is, what before I touched on, *viz.*

7. The *Miracles* which He wrought, together with the *Holiness*, Excellency, and Perfection of his *Doctrine*, and the *Holiness* and Goodness of his *Life*. And this also did the Prophets prophesie concerning the *Messias*. For, said *Moses* of him: *Deut. 18. 15, 17, 18, 19. The Lord thy God will raise up unto thee a Prophet from*

from the midst of thee, of thy brethren,
like unto me; unto him ye shall hearken.—

The Lord said unto me, I will raise them
up a Prophet from among their brethren
like unto thee, and will put my words in his
mouth, and he shall speak unto them all that
I command him. And it shall come to pass,
that whosoever will not hearken unto my
words which he shall speak in my Name, I
will require it of him. This is a singular
Prophet: and can be none other, exactly,
but the *Messias*; because
none other but He * is ex-
actly like *Moses*; so might-
ty in Signs and Wonders;
a Law-giver; whom God
knew face to face, to whom
he spake mouth to mouth;
and the Ruler of Israel.

† Of Him did the Jews un-
derstand the Text: || And
(what is a more sure
ground for us to depend
upon) our Blessed Lord and his Disci-
ples, who spake by the Holy Ghost, un-
derstood it so. Now *Messias* being like
Moses, it is sure he must be so in Work-
ing of Miracles, in Holiness of Life, and
in Purity of Doctrine. And so spake *Isaias*
of Him: *Isa. 11. 2, &c. The Spirit of the*

* Deut. 34. 10, 11. Num. 12. 8.
& 7. 89. Exod. 33. 11. & 25. 22.
& 24. 12. Ps. 77. 20. Act. 7. 35.
Mic. 5. 2. & 4. 2. Isa. 42. 1, 4.
Joh. 1. 17, 18. & 12. 49. & 8. 38.
& 3. 32, 34. Col. 2. 3, 9. Heb. 1.
2, 8, 9. & 3. 5, 6.

† Joh. 1. 21, 45. & 6. 14.
|| Joh. 1. 45, 49, 50. & 5. 46.
Act. 3. 22, 26. & 7. 37, 52.

Lord shall Rest upon him ; the Spirit of Wisdom, and of Understanding ; the Spirit of Counsel, and of Might ; the Spirit of Knowledge, and of the Fear of the Lord : and shall make him of quick understanding in the Fear of the Lord : and he shall not judge after the sight of the Eyes, but with Righteousness : Righteousness shall be the Girdle of his loins, and Faithfulness the Girdle of his reins. The Spirit of Might denotes (as his Power in all things, so) his Working of Miracles : The Spirit of the Fear of the Lord, making him of quick understanding therein, denotes the Holiness of his Heart, and the Holiness of his Doctrin, and his clear and thorough Insight in it : The Spirit of Wisdom, Understanding, Counsel, Knowledge, denotes his excellent Skill in the deep Mysteries, and in all Points whatever of Religion, in all Truth, in all the Mind and Will of God touching Man's Salvation, and his Conduct to Heaven : He shall not judge after the sight of the Eyes, but with Righteousness : Righteousness and Faithfulness shall be the Girdle of his loins ; this denotes the Holiness, and the Integrity of his Life : The Spirits Resting on him, denotes his Perfection, and his Permanency in all these Divine Excellencies and Endowments.

dowments. In like manner spake the Psalmist of Him: *Psal. 45. 2, 6, 7. Thou art fairer than the Children of Men: Grace is poured into thy lips.—The Scepter of thy Kingdom is a right Scepter. Thou lovest Righteousness, and hatest Wickedness: therefore God, thy God, * hath anointed thee with the Oyl of Gladness above thy fellows.* And he called him † *God's Holy One*; || his begotten Son: As the Prophet Jeremy did, * *The Righteous Branch of David*; † *The Lord our Righteousness*: And Isaiah, * † *God's Righteous Servant*: telling us † *withal, || that he should do no violence, neither should deceit be in his mouth.*

* See Heb. 1.
8, 9. Act. 10.
38. Joh 3. 34.
Col. 1. 19. &
2, 3, 9.
† Psal. 16. 19.
|| Psal. 2. 7.
* Jer. 23. 5, 6.
† Isa. 53. 11.
|| Ver. 9.

I. Now as for the Holiness of the *Doctrin* of the Blessed Jesus: that little which I have before recited out of the Inspired Writings of his *Evangelists* and *Apostles*, doth sufficiently shew it. But whoso will read over those Sacred Oracles, will more than abundantly be convinced of this matter. For there he will meet with Holiness in every Page. There he will find every part and parcel of Righteousness delivered; all that belongs to the Life and outward Conversation, and all that belongs to the Heart and inward Man; all that respects God, our Neigh-

*hour, and Our selves: And all most plainly spoken, and often repeated, that every one might both take notice of it, and also understand it: And besides this, he will find all vehemently urged, that every one might do it, and so God be glorified, and their Souls saved. He will find that the great design of the Gospel is to instruct Men in their whole Duty, and to excite them to the practice of it, to the end that through the blood of Jesus, which was shed for the remission of sins, they might escape the punishment due to sin, eternal death, the everlasting torments of Hell, and obtain the Gift of God by Jesus, eternal life, the everlasting glory and happiness of Heaven. I dare challenge all the World to name any one particular of Virtue and Godliness which is not delivered and frequently repeated in the Gospel of our Blessed Lord: And again dare challenge all the World to produce any Religion in all the World which equals the Christian, or may compare with it, for Documents of Piety, and Incitements to it. The Law of Moses was divine: * But Jesus hath compleated it; having taken away the Carnal Ordinances, and display'd the Moral Commandments in their utmost Intent and Latitude; and given better Promises;*

* Mat. 5. 17,
21, 22, 27, 28,
31, 32, 33, 34,
38, 39, 43, 44.
Col. 2. 14. Gal.
4. 9. Rom. 7.
5, 6. Act. 15.
10. Heb. 9. 8,
10 13. & 8. 6.
& 7. 19. 1 Job.
2. 25. & 1. 2. &
5. 11. 2 Tim.
3. 10. Rom. 16.
25, 26. 1 Cor.
2. 7, 9, 10. Mar.
22, 23, 10 33.

wifes; and brought Life and Immortality to Light, our Salvation by his Offering up Himself a Sacrifice unto God for our sins, the Resurrection of the Dead, the Glory of Heaven, our Ascension thither, and there Abiding blessed for ever.

2. As for the *Holiness* of the *Life* of *Jesus*: Never since the Fall of *Adam* was there any one like unto Him in *this* respect: * He was *holy, harmless, undefiled, separate from sinners*: Like unto us in all things, *sin* only excepted: *The Holy Child of God, born of a Virgin* by the *Power of God*, by the *Holy Ghost*: *Full of the Holy Ghost* always: *United to the Godhead*: *The Just One, in whose mouth was no Guile, who did no sin* in all his life: who kept his *Father's Commandments* unto death: who *through the eternal Spirit* offered up himself without spot to God. Further, † He went about doing good, preaching the Gospel, healing the Sick, and all that were oppressed of the Devil: And all divine *Graces* and *Vertues* shon most bright and perspicuous in him, so that all might see them, and conclude from hence alone, that he was indeed that Great and Divine Person which he affirmed himself to be, the

* Heb. 7. 26.
& 4. 15. Act.
4. 27. & 3. 14.
Mar. 1. 24.
Luk. 1. 35,
Joh. 3. 34.
Col. 2. 9.
1 Joh. 2. 1. 20.
& 3. 5. Joh. 8.
29. & 15. 10.
& 17. 4. & 18.
11. 1 Pet. 1. 19.
& 2. 22. & 3.
18. 2 Cor. 5.
21. Heb. 9. 14.
† Act. 10. 38.
Mat. 4. 23, 24.
& 9. 35. Luk.
4. 40, 41, 43,
44.

Son of God, the Messiah; he behaving himself altogether as such an one, so as no man ever did, so as none but such an one could: so loving and merciful was he; so meek and humble; so peaceable and quiet; so faithful unto God, speaking and doing all things which he commanded him, faithful unto death, enduring the Cross according to his appointment; so trusting in him, committing himself unto him in all things, who is able to save, who judgeth righteously, who hath promised to reward them that serve him, and who keepeth his Covenant for ever; so zealous for his Truth, and his Glory; so constant in his prayers unto him, so fervent, and so reverent in them: Instances of all which, several in every kind and respect, we have recorded in the Writings of the holy Evangelists and Apostles. And this was it which St. John testified of him, saying,

** He dwelt among us, and we beheld his Glory [we his Disciples, and all the Multitudes that saw him] the glory as of the Only begotten Son of God, full of Grace and Truth, of all that is divine and excellent.*

* Joh. 1. 14.

3. As for his *Miracles*: they were many, and great, and profitable unto Men.

Men. * He healed *diseases* of all sorts, raised the *dead*, cast out *devils* by a *word*, by a *touch*, immediately: And this he did in *all places*, in the *Cities*, in the *Villages*, in the *Synagogues*, at *Jerusalem*, and in the *Temple*: and that *openly*, before *Multitudes*. Wherefore said the People, † *When Christ cometh, will he do more Miracles than these which this man hath done?* And the *Chief Priests* and *Pharisees*, though they were his utter *enemies*, could not but confess as much, saying, || *This man doth many Miracles; if we let him alone, all men will believe on him.* And again did they confess it, though with a vile *Slander*, a very *foolish* one, saying, * *He casts out devils by the Prince of devils.* Now if the *numerous, charitable Miracles* (not to name † *others*) for the *relief* and *ease* of poor *distressed* people, the *afflicted* with *Diseases*, and the *possessed* and *tormented* with the *Devil*, in *all places*, and in the *sight* of *all men*, for the *space* || of *three years* together, done by *Jesus*, who was the *Holiest Person* that ever lived, altogether without *sin*, and who taught the *Holiest Doctrine* that ever was known, altogether against the *Devil*, his *Wicked Works* and his *Wicked Kingdom*, were not done by the

Power

* Mar. 4. 23, 24. & 8. 3. 15. 16. & 9. 6, 7, 8. 33. 35. & 13. 30. & 12. 9. & 22. & 14. 35. 36. & 15. 22. 28. & 17. 18. & 21. 14. Mar. 1. 23 & 6. 56. Luk. 4. 35. 40. 41. & 8. 2. 27. & 55. & 7. 14, 15. & 13. 10. & Joh. 2. 23. & 11. 43, 44. † Joh. 7. 31. || Joh. 11. 47, 48.

* Mat. 9. 34. & 12. 14. † Mat. 8. 26. & 14. 17. & 15. 34. & 21. 19. Mar. 6. 18. Luk. 22. 51. Joh. 2. 7. & || Luk. 3. 1. 21. 23. Joh. 2. 13. 23. & 5. 1. & 6. 4. & 13. 1. & 19. 13, 10. 20.

Son of God, the Messias; he behaving himself altogether as such an one, so as no man ever did, so as none but such an one could: so loving and merciful was he; so meek and humble; so peaceable and quiet; so faithful unto God, speaking and doing all things which he commanded him, faithful unto death, enduring the Cross according to his appointment; so trusting in him, committing himself unto him in all things, who is able to save, who judgeth righteously, who hath promised to reward them that serve him, and who keepeth his Covenant for ever; so zealous for his Truth, and his Glory; so constant in his prayers unto him, so fervent, and so reverent in them: Instances of all which, several in every kind and respect, we have recorded in the Writings of the holy Evangelists and Apostles. And this was it which St. John testified of him, saying,

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Power of God, let the Infidel Jew tell us *what ever were*. As well may those which *Moses* and *Elias* did, be said not to be done by the *Divine Power*, as these which our Blessed *Lord* did. Very Reasonable and Convincing was that which he said to the Multitude, * *The Works which I do in my Father's name, they bear witness of me.* — If I do not the *Works of my Father*, believe me not: but if I do, though ye believe not me, believe the *Works*: — believe me for the very *Works-sake*. *Nicodemus* saw this plainly, and could not but acknowledge it to him *privately*,

* Joh. 10. 25.
37. 38. & 14.
11. & 5. 36,
37.

† Joh. 19. 38,
39. & 7. 13,
50. & 9. 22.
& 12. 42.

|| Joh. 3. 2.

* Joh. 9. 16.

† Ch. 10. 21.

|| Ch. 9. 29,
30, &c.

† though he durst not *openly* confess him for fear of the unbelieving Rulers and angry Rabble, || *Rabbi, we know that thou art a Teacher come from God: for no man can do these Miracles, except God be with him.* Others were of the same mind, saying, * *How can a man that is a Sinner, do such Miracles?* † *Can a Devil open the eyes of the blind?* And very notable were the words of the Poor man that was *born blind*, when he had told the *Pharisees* how *Jesus* had healed him; and they replied, *As for this fellow, we know not from whence he is:* || *Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.*

Now

Now we know that God heareth not Sinners; but if any man be a Worshipper of God, and doeth his Will, him he heareth. Since the World began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. This Reasoning was so clear, so true and cogent, that the Learned Doctors and Rulers were not able to give a just Answer to it: and therefore (as is usual with such ill men in such a case) they only grew angry, stood upon their Learning and their Greatness, vilified and reviled the Poor man, and Excommunicated him: *Thou wast (said they) altogether * Ver. 34. born in Sin, and dost thou teach us? And they cast him out. † St. Peter in like manner told the Jews in a Great Assembly at † A&2.6,22. 43. Jerusalem, that Jesus of Nazareth was approved of God among them, by Miracles, and Wonders, and Signs, which God did by him in the midst of them, as they themselves knew: and that they had Crucified him by wicked hands, and God had raised him up again from the dead, according as David had prophesied of him, saying, Thou wilt not suffer thine Holy One to see corruption: And neither could they deny that he did the Miracles, nor that he did them by the Power of God: and there-

See Ch. 3. 15,
17, 19. & 20.
21.

therefore they all generally cried out, and said to *Peter*, and to the rest of the *Apostles, Men and brethren, what shall we do?* And *Peter* exhorting them to *Repent* [* of their wicked deed in *slaying the Prince of Life, and of all their sins*] and to be *Baptized in the Name of Jesus*, and so to *save themselves from that ungodward generation*, about *Three thousand* of them at that time *believed* and were *bap-*

† Mat. 10. 1. & 17. 19.
Mar. 6. 7, 13. & 9. 38, 39. Luk.
9. 1. & 10. 1. 9. 17. Mar. 16.
20. Heb. 2. 4. Rom. 15. 19.
2 Cor. 12. 12. Act. 2. 43. & 3.
6, 7. & 4. 16, 22, 33. & 5. 10,
12. 15, 16. & 19. 11, 12. &
16. 8, & 8. 6, 13. & 9. 34, 40.
& 14. 10. & 16. 18. & 20. 10.
& 28. 8, 9. Ch. 5. 5, 10. &
13. 11. & 4. 31. & 12. 7, & 10,
& 16. 25, 26.

|| Luk. 9. 49. & 10. 19. &
24. 49. Act. 1. 4, 5, 8. & 2. 33.
& 3. 6. 12. 16. & 4. 10, 30.
& 9. 34. & 16. 18. & 19. 13.
Eph. 4. 7, 8, 11. Joh. 15. 26. &
14. 26. Mat. 3. 11.

* Heb. 2. 4. 1 Cor. 12. 8, 9,
10. & 13. 1, 2. & 1. 5. & 14.
18. 26. Rom. 12. 5, 6, 7. 1 Pet.
4. 10, 11. Act. 2. 4. & 8. 17. &
10. 44, 46. & 19. 6. & 11. 27.
& 13. 1. & 15. 32. & 21. 9,
10. Eph. 4. 8, 11.

tized. But not only *Jesus*,
† but also his *Apostles* and
others his *Disciples* wrought
Miracles, Wonders, and Signs;
the same that he did: || and
that in his *Name*, by *faith*
in him, by *power received*
from him, as he also had
promised: And besides this,
* they were also endued
with several other *Extra-*
ordinary Divine Gifts, as
Prophecying, Understanding
of *Mysteries*, *Speaking of*
strange Languages, *Discern-*
ing of Spirits, &c. Well:
Jesus taught and openly de-
clared, that he was the *Son*
of *God*, the *Messiah*: And
God set his *Hand* and *Seal*

to this his Declaration, that which *all* Men *know* and acknowledge to be *his*, viz. by working *Miracles* by him, *such*, and in such a *manner*, that all do own them to be done by the *Divine Power*. As sure therefore as the *Miracles* were of *God* (and that is as sure as any thing can be) so sure is it that *Jesus* is the Person he proclaimed himself to be, i. e. the *Messiah* that was to come into the *World*.

The Sum of what hath been said upon this account is this, The *time* assigned by the Prophets for the Coming of *Shiloh*, the *Messiah*, is *past*: All the *Prophecies* concerning him (the Particulars whereof ye have heard before) are *fulfilled* in *Jesus* our Lord, and in *none other*: Our Lord lived a most *Holy Life*, and taught a most *Holy Doctrine*, both *worthy of* and becoming so Great a Person as the *Messiah*: Finally, He wrought *Miracles* (as also did his *Apostles* in his *Name*) *such* as all must acknowledge to be wrought by the *Power of God*: and so *God* most manifestly did *testify* of him: Wherefore from all this most Sure and most Evident it is, that the same our Lord *Jesus* is the very *Shiloh*, the Blessed *Messiah*.

CON.

C O N C L U S I O N.

And therefore, my Christian Brethren, let us always look upon him with the highest *Reverence* and *Veneration*; with astonishing *Wonder*, and the humblest *Adoration*. For this is He that was the famous, the chiefest *Subject* of all the *Antient Prophets*: that *Illustrious Person*, whose *Coming* into the *World* they predicted with so much *joy* and *exultation* of spirit, and whom they described with so much *pomp* and *ostentation*: The *Richest Promise*, the *Greatest Gift* of *God*: The *King*, and the *Glory* of *Israel*: The *Light*, and the *Reformer* of the *Gentiles*: The *Desire*, and the *Blessing* of *all Nations*: The *Saviour* of the *World*. Though the *Jews* contemned him, as a *Child* in *Swadling-clothes*, lying in a *Manger*; as the *Carpenter's Son*; as a *Man of sorrows*: yet is he truly *greater* than the *Messias* which they have feigned and fancied unto themselves, and still expect; who shall *rebuild* *Jerusalem* and the *Temple*, and *beautify* them with all *terrestrial Splendour*; who shall *subdue* the *Nations* under them, and enrich them with all their *wealth* and *glory*. For behold,

hold, He is the *Son of God* in human flesh: He is the *Lord our Righteousness*: He hath made our *peace* with God: He hath *Redeemed* us with his *blood*: He hath *overcome death*, and hath *destroyed him that had the power of death, the Devil*: He is *Risen*, and is *Ascended* up on high; He sits upon the *Throne of Heaven*, and Rules over *all things*; He overthrows the *Idols*, and casts the *Devil* out of his *Kingdoms*: By his *Word* and *Spirit*, his *Scepter of Righteousness*, he subdues the proud *Thoughts*, the violent *Passions* and *Affections*, the impetuous *Lusts*, the rebellious and stubborn *Wills* of Men, brings them all into the *Obedience of God* and his *Holy Laws*. We follow him not as the *Son of Man*, whose *breath* is in his *nostrils*, who *returneth* to his *Earth*, and then can *help* no more; but as the *Son of God*, who hath *all power in himself*, who *lives and reigns for ever*.

We are Partakers of the *Singular Grace* and *Blessing* designed by God for Man so many *Ages ago*, even from the *Fall of Adam*, who by his *Sin* subjected us all unto *death* and *misery*; God then graciously promising, that the *Seed of the Woman* should *bruise the Serpent's head*. Our Fathers were *Sinners of the Gentiles*, and lived in wicked

wicked *Lusts* and *Pleasures*, and Worshipped the *Creature* instead of the *Creator*, Gods of their own making, even the works of their own hands, according to the vain *imaginations* and *inventions* of their own *foolish* and *wicked* hearts. But now are we gathered by *Jesus* unto the people of *God*, the house of *Israel*: we are gotten within the *Temple*, and *God* is with us; both a *Teacher*, and a *King* he is unto us: he is round about us, as the *Mountains* are round about *Jerusalem*, for *safety* and defence. But we must well remember, that he hath given us by that his Son a *Law* to be observed, and we must observe it *diligently*, or else, notwithstanding all his Goodness to us and his Presence with us, he will yet lead us forth with the Workers of Iniquity unto *slaughter* and destruction, and that worse than either the *Stubborn Jews*, or any of the *Idolatrous Gentiles* ever felt, everlasting *Perdition*, torment in *Hell-fire*. It is an *ungrateful* and *odious* return of *Love* and *Favours*, the *Greatest* that ever were, still to be *froward* and *disobedient*, *profane* and *wicked*; to live like *Heathens*, when we are called to be *Christians*; as in *darkness*, when we are in the midst of *light*; as *Slaves* of *Satan*, when we are

the

the Redeemed of the Lord: to continue in *sin*, when *Grace* hath so much *abounded* to us. With what *zeal*, with what *indignation* should we go forth against that *vile* and *mischievous* thing, which hath so long *deceived* and *plagued* the World? which hath wounded *Consciences*, destroyed *Nations*, dishonoured *God*, damned *Souls*? Christ hath *inlightned* us: and shall we *shut* our eyes, or (which is *worse*) with *open* eyes embrace the filthy thing, and run our selves into eternal misery? He hath made us *free*: and shall we again put the yoke of *bondage* upon our own necks? He hath been at the *cost* and *pains* to deliver us from our *enemies*, *Sin* and *Devils*: and as if he had done *nothing*, as if his *Blood* were of *no value*, shall we *sight* his Person, disregard his Commands, refuse to do him Service, *Rebel* against him, and wilfully cast our selves again into the *hands* of our Cursed and Cruel *Adversaries*?

The God of Heaven hath from *Heaven* sent a *King* to rule over us (and we may be sure then, he is the *Greatest* and the *Best* :) and shall we not *obey* him? *Worse* we can obey, for a *little* Gain: the Souldier endures Watchings and tedious Marchings, Cold and Hunger, Wounds
 S of

of Body, and Hazards of his Life, for his Prince's Pay, who yet hath nothing to commend him but his Crown and Scepter: the Servant obsequiously attends his Master for his Wages; when yet his Nature, setting aside his Reason, is not much better than a Beast's; with Cap and Knee

he humbly bows before him. * Our Lord is the Begotten Son of God, full of Grace, the Brightness of his Glory, the Express Image of his Person, by whom he made the Worlds, created all things in Heaven and Earth: and he requires of us nothing but Piety, purity of heart and life, which is the glory and perfection of Man, which is peace of Conscience, the sweetest and most durable pleasure on Earth; and his Reward in the World to come is Eternal Life, the endless and perfect Joys and Blessedness of Heaven: and shall we not love, honour, and serve him with all our heart, soul, and strength?

This Son of God came from Heaven, and cloth'd himself with our Flesh, † that he might give himself a Ransom for us, make his Soul an Offering for our sins, Redeem us from all Iniquity, and purify unto himself a peculiar people, zealous of good works: And here he appeared as a meek Lamb, a mean and humble Man. But he comes

* 1 Joh. 4. 9.
Joh. 1. 1, 2, 3.
14. Heb. 1. 2, 3.
Col. 1. 15, 16,
17. Eph. 3. 9.
1 Cor. 8. 6.
† Heb. 2. 14.
& 9. 14. Eph.
5. 2. 25. 26.
1 Pet. 1. 18,
19. 2 Cor. 5.
15. Mat. 20.
28. Tit. 2. 14.

comes a *second* time to Judge the Earth: And his appearance *then* will be in *Glory*, sitting upon a *Throne* of tremendous Majesty, attended with all his shining, mighty *Angels*. More terrible than *Thunder* is the Word which he will then pronounce against the *Wicked* (able to make the stoutest heart to tremble at so great a distance) *Depart, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*. Wherefore, ye *Stubborn and Rebellious*, submit your selves in Righteousness unto him; live to him that died for you; serve the Lord in Holiness, with fear and reverence, lest * this *Lion of the Tribe of Judah, Shiloh*, roar against you, tear you in pieces, and there be none to deliver.

* Rev. 5. 5.

Finally, *Shiloh* is *Peaceable*, the *Peacemaker*. Messiah, the *Prince of Peace*. And happy should we be, if we were like him, of a peaceable frame and disposition. It was *Prophefied* (as I have shewed before from the Prophet's words) that He should Judge among the *Nations*, and teach them the *Knowledge of the Lord, and his Ways*; that the Earth should be full of this *Knowledge*: And by reason hereof they should beat their *Swords into Plow-shares*, and learn *War no more*: the *Wolf* should dwell with

the Lamb: they should not hurt nor destroy in all the holy Mount of the Lord. But is it so now? Is it not quite contrary? In all the Holy Mount, in all Christendom, in all the Nations over which Messiah, Jesus, is Judge and Ruler, do they not learn War, nothing more? Do they not hurt and destroy, to the utmost of their power? Are they not as prone hereunto, as those without the Mount, as the Nations that profess not Jesus, the Turks, and Heathens? Yes, Do they make any more conscience of destroying these, when they can, because they are Turks and Heathens, than these do of destroying them, when they can, because they are Christians? Nay, Is not this war-like, this bloody, this unjust and wicked mind in the people of Messiah one towards another, in Christians towards Christians? For do Papists scruple to make War upon and destroy Protestants? Do Protestants scruple to do the same to Papists? When they have a fair opportunity, and doubt not of success, each falls upon other without more ado. Those call these Hereticks: these call those Antichristians. This is enough with either to sanctify the War: so they fall to the cutting of one another's throats. Both say, they fight the Lord's battle: both cry

cry out, *Help the Lord against the Mighty; the God of Heaven, against the Nimrods of the Earth, against Sisera and Jabin, the Philistins and Amalekites, the Enemies of Israel.* Nay, thus they do to their own Tribe and Family: *Papists to Papists, Protestants to Protestants.* Little do they scruple to invade anothers Dominions that is of the same Faith and Persuasion with themselves, that they may enlarge their own. When they have a good prospect of this, they dread not the War, all the Slaughters, Outrages, Frights, and Ruins, all the Impieties and Prophanations that attend it: they readily break through the Hedge of all God's Commandments, and fall to the bloody Work. Yes, the One calls unto the other for help against their Brethren; the *Antichristians* to the *Hereticks*, the *Hereticks* to the *Antichristians* (as they call one another) *Papists to Protestants, Protestants to Papists*, for the obtaining of their *Worldly Ends.* * Just contrary

are they to what was Prophefied of the people whom *Messiah* should teach the Knowledge of the Lord and his Ways: they are *Wolves and Bears, Lions and Leopards*, killing and devouring; and the *Lamb and Calf* cannot dwell safely by

* Isa. 2. 4. &
11. 6, 7, 8, 9.
& 65. 25. Mic.
4. 3.

them: they beat, not their *swords* into *plow-shares*, but their *plow-shares* into *swords*: they learn *War*; they delight in it; they are all for it; and nothing at any time *restrains* them from it, but want of sufficient *Forces*, but fear of being overcome. Is *Messiah* come? Yes, he is: and he hath also taught them better things: but they will not learn, they will not obey. *Jesus* (who is *He*) by the mouths of his *Apostles* said, *Seek peace, and ensue it*: and these seek and ensue *War*. He said, *Study to be quiet*: and these study and contrive all they can to be *unquiet*. He said, *As much as lieth in you, live peaceably with all men*: and these, if they might have their will, if they had but power to their mind, would scarce live peaceably with any. He said, *Be content with your own; content with such things as ye have; with Food and Raiment*: and these are never content with their own, but covet always other mens Goods; never content with what they have, tho' they have abundance, but still desire more. And hence indeed it is that the Wars proceed, from this *Lust* which rules and rages within: As *St. James* says, *Ye lust, ye desire to have; ye fight and war, ye kill*. Now that there is such a Generation of

War.

* Jam. 4. 1, 2.

*War-like Men, and fiery Zealots for Religion, in the Christian Churches, both the Popish and the Protestant, all the World can witness, and their Words and Deeds declare it: the Tumults, Seditions, Rebellions, Wars and Fightings that are continually among them, are too great a Proof of it: Though (thanks be to God) there are others of a better mind; peaceable and quiet in the Land; patient Sufferers, and Loyal Subjects; Just Men, that will do no violence nor wrong to any, that are content with their own. These have the mind, and are of the spirit of Jesus: * Who was poor and desolate, wandering about from place to place, not knowing where to lay his head; † and yet when the Multitude that admired him for his Miracles, and followed after him, would have made him a King, withdrew himself from them into a Mountain: || Who endured the contradiction of Sinners against himself, their Revilings and Blasphemies, their Buffeting, Scourging, Spitting on his face, their ignominious and dolorous Crucifixion, patiently, without resisting, without reviling, without so much as threatening, when he could have strook them all dead immediately with a word: * Who, when Peter drew*

* Luk. 8. 3. & 9. 58.

† Joh. 6. 2. 5. 15.

|| Heb. 12. 2. 3. Mat. 26. 67. & 27. 29, 30, 31. & 11. 19. & 12. 24. 1 Pet. 2. 23.

* Mat. 26. 3. 4. 47. 51, 52. Joh. 18. 3. 6. 11, 12.

his Sword and *smote* one of the Officers that came from the High-Priest, Chief Priests, Scribes, and Elders, with a Captain and Band of Souldiers, to apprehend Him, commanded him to *put it up again into its sheath*; when he could have made him *invulnerable*, and have inabled him alone with his single Sword to have repulsed, yes, and slain them all; even as by speaking to them he made them go back and fall to the ground, and as by his touch he healed the Officers Ear which Peter then cut off; even as he had healed all manner of diseases, and had raised the dead, only with a word, or the laying on of his hand: † Who, again, rebuked the two Apostles that desired of him that they might command fire to come down from heaven, as Elias did, to consume the Samaritans, because they would not receive him: saying to them, *Ye know not what manner of spirit ye are of: for the Son of man is not come to Destroy mens lives, but to Save them*: *quid*. This fiery spirit is none of mine, but that of *Patience, Long-suffering, Gentleness, Goodness, Love and Mercy*: this ye are to follow, to be guided by, to imitate in Me, not that in Elias; this that saves mens Lives, not that that destroys them. This, my Brethren,

† Luk. 9. 52,
10 57.

Brethren, I exhort and admonish you in the Lord, That ye Love one another, and love even your enemies: That ye be at peace among your selves, and follow peace with all men; especially with the Higher Powers, your Rulers and Governours: * that ye Resist them not, not War against them; no, † though they abuse their power, persecuting you for truth and righteousness sake: || but that ye take up the Cross, which they so unjustly and wickedly put upon you, and follow Jesus your Lord, as he hath commanded, in patience, and in faithfulness to him, unto death, neither denying Him or his Truth, nor doing any evil thing, for fear of them and their wrath. * So the God of love and peace shall be with you: he will defend you better than ye can defend your selves with all your Strength and Stratagemis, and will give you more than ye can get by all your Wars and Fightings, though ye should be Conquerours: As our Lord hath promised, † That he that loseth his life for his sake, shall find it, life eternal: he will give him a Crown of glory in Heaven.

* Rom. 13. 1, 2.

† 1 Pet. 2. 18, &c.

|| Mat. 10. 16, to 23. 28. Rev. 2. 10. & 13. 7. 10. 15. & 14. 12.

* 2 Cor. 13. 11.

† Mat. 10. 32, 39. & 5. 10, 11, 12. 2 Tim. 2. 12. Rom. 8. 17. 2 Cor. 4. 17.

S E R M O N VIII.

EXOD. I. 19, 20, 21.

*And the Midwives said unto Pharaoh,
Because the Hebrew Women are not
as the Egyptian Women: for they
are lively, and are delivered ere the
Midwives come in unto them.*

*Therefore God dealt well with the Mid-
wives: and the people multiplied
and waxed very mighty.*

*And it came to pass, because the Mid-
wives feared God, that he made
them Houses.*

* **T**HE Children of Israel increased* Ver. 7, &c.
abundantly in Egypt, and waxed
exceeding mighty. Wherefore
Pharaoh King of Egypt said unto his peo-
ple, Come let us deal wisely with them, lest
when there falleth out any war, they join
unto

unto our enemies and fight against us, and get them out of the Land. Therefore did they set over them *Task-masters* to afflict them with *burdens*; and made their lives *bitter* with hard bondage, in *morter* and in *brick*, and in all manner of service in the *field*: all the service wherewith they made them serve, was with *rigour*. But the *more* they afflicted them, the *more* they increased. Then did the King command the *Hebrew Midwives*, that when they did the Office of a Midwife to the Hebrew Women, they should *kill* the *Male-children*. But the Midwives feared God, and did not as the King commanded them, but *saved* the *Male-children alive*. And they being called before the King, and demanded the *reason* hereof, Answered thus (as ye have heard) *The Hebrew Women are not as the Egyptian Women: for they are lively, and are Delivered ere the Midwives come in unto them*. Which being spoken indefinitely, undoubtedly was true: Some, who sent for the Midwives, no question were delivered *before* they came: Others no question, fearing the *worst* by reason of the King's Command, *never sent* for them at all; and so *they* also were delivered *before* the Midwives came to them. Thus then

then they *conceal* the truth. Which certainly may *lawfully* be done, in *such* a case as this; when no *obligation* lieth upon us to confess the truth; when no *wrong* is done to any one by concealing it; when great *sin* against God, and great *mischief* to our innocent Neighbour is thereby prevented. Thus did *Abraham*, when he was *afraid* of his *life*, because of *Sarah* his *Wife*: he said of her, * *She is my Sister*. Which thing was *true*, for that she was indeed (as afterward he declared) † the *daughter* of his *Father*, though not of his *Mother*. But then suppose the Midwives had said, We have not saved *any* of the Male-children alive: or, *All* the Hebrew Women are delivered before the Midwives come to them: And suppose *Abraham* had said, She is not my *Wife*: would he, and would they in this case have been *blameless* before God? Certainly no: forasmuch as this would have been absolutely a *lie*; their avouching that for *true*, which they *knew* was *false*: just contrary to the Holy *Commandment*, which admits of no *Restriction*, and was *obligatory* from the *beginning* of the *World*, * *Lie not one to another*: † *Speak every man truth with his neighbour*. And *Job* tells us, || that to speak *deceitfully*.

* Gen. 20: 2, 11.

† Ver. 12.

* Col. 3. 9.

† Eph. 4. 25.

Job 13. 7, 8.

deceitfully even for God, is to speak wickedly. If therefore we should say, that the Midwives did *lie*; whereas they are commended of Moses, the Holy Pen man, and were rewarded of God (as he says, *God dealt well with them: He made them Houses* :) we must not understand that they are commended, and were rewarded for their *lying*, albeit that was very *officious* and beneficial unto others, but for *something else* that was altogether good and *innocent*, viz. for their *fearing God*, for their *saving* the Male-children alive, for their *not obeying* the King in his *wicked, barbarous Command*: * as indeed it is expressed. † Thus *Rahab* is commended for *hiding* the Spies, and not for saying they were *gone* from her House, when indeed they were *not*, but she had covered them with Stalks of Flax upon the *Roof*. || Thus likewise is the *Steward* in our Saviour's Parable commended for his *Wisdom* in providing for himself against the time he should be *put out* of his Stewardship, by causing his Lords Debtors to set down in their Bills *less* than they owed, and not for that his *fraud* and injustice. * We must not do *evil* for the effecting of *good*. Who can justify *Jacob* for saying to his Father,

* Ver. 17, 20, 21.

† Jos. 2. 1, &c. Jam. 2. 25.

|| Luk. 16. 1, 20.

* Rom. 3. 8.

ther, * that he was his very Son *Esau*? * Gen. 27. 24.
 Or *David* for telling *Abimelech*, † that † 1 Sam. 21. 2.
Saul had commanded him a *business*, and 8. 10. & 20.
 had charged him that no one should know 31, 41.
 of it; and that he had appointed his *Ser-*
vants to such and such a place: when
 there was no such matter at all, but the
 truth only was, he fled from *Saul* for fear
 of his life? The greatest Saints have had
 their failings: and to follow their *Exam-*
ple will not justify us, unless their *Exam-*
ple be first justified by the *Law*.

But how did God deal well with the
 Midwives? It is thus specified, *He made*
them Houses. For though  [them] be
 of the *Masculine* Gender, yet doth it
 clearly relate to the *Midwives*. * And in * Exod. 15. 21.
 the Holy Scriptures it is sometimes put 1 King. 22. 17.
 for the *Feminine* . Now an *House* sig- with 2 Chr. 18.
 nifies a *Family*: and to make or build an 16. 1 Chr. 10.
House, signifies to multiply, prosper, and 7. with 1 Sam.
 establish a *Family*. 2 Sam. 7. 11. The 31. 7 Judg. 19.
Lord telleth thee, that he will make thee 24. See also
 an *House*. Ver. 16. *Thine House and thy* Judg. 21. 22.
Kingdom shall be *Established* for ever be- Ruth 1. 8.
 fore thee †. Thus then the Midwives Exod. 2. 17.
 for saving the Children were blessed with † See 1 Sam. 2.
 increase of Children, and their prosperity. 35. Exod. 1. 1.
 God blessed them and theirs for this their & 2. 1. 1 King.
 fear of him. This was so signal and emi- 21 29. Ruth 4.
 nent, 11. Ps. 113. 9.

ment, that *all* took notice of it, and saw it came from the *Lord* for *this* very deed. But if the words should be referred to the *people of Israel*, spoken of immediately before; then have they also the *same* signification, telling us, that though *Pharaoh* sought their *mischief*, contrived to *hinder* their *increase*, and to keep them in a *poor* and low Condition, yet God blessed and *prospered* them, made of them *great* and *numerous Families*; he *built* them *up*, as the King endeavoured to *pull* them *down*: they *multiplied*, and *waxed* very *mighty*, as it is said in the foregoing *Verse*. This came to pass through the Midwives *fear of God*, where-by they *saved* the Male-children *alive*, contrary to the King's *Command*. So that still we have the Midwives *praise* for their *fear of God*, and for *this* their worthy *deed*.

Now the things which I *observe* are these.

I. *What wicked Policy doeth.* The King of *Egypt* is *wise*, according to the *Wisdom of this World*: the Children of *Israel* *multiplying* in his Kingdom, and being become exceeding *mighty*, he feared they would *revolt* to his *enemies*, and be gone:

gone: to prevent this, he first resolves to keep them low by most grievous bondage and slavery: and then enters upon a worse practice, the *slaying* of all the *Males* at their *birth*. Such a thought would not have entred into the heart of a man, if *God* had not first been expelled thence, and the *World* placed in his room. *Herod* by the like *Wisdom* took the same wicked, bloody Course. * For fearing lest he should lose his *Throne*, when he heard that one was born *King* of the *Jews* (as the *Wise-men* that came from the *East* to *Jerusalem*, had reported at our *Saviour's* Birth) he sent forth a Decree to *slay* all the *Children* in *Bethlehem* (where this King was to be born) and in all the *Coasts* thereof from two years old and under. And not unlike this was the *Wisdom* of *Caia-phas*: † who hearing the *Council* say, how that *Jesus* did many *Miracles*, and if he were let alone, all men would believe on him (*viz.* that he is the *Messias* the *King*) and so the *Romans* would come and take away their *Place* and *Nation*; presently advised to put him to death, and so save all. Good *David* was once so wickedly *Wise*: || who to conceal his *Adultery* with *Bath-sheba*, and that he might take her to wife, Commanded *Joab* the *Captain* of his

* Mat. 2 1, 20
17.

† Joh. 11. 47
to 51. 53.

|| 2 Sam. 11 5.
15. 27.

T

his

* 2 Sam. 12. 27.
& 12. 9, 10,
11, 12, 14, 18.
& 16. 22.

* 2 Cor. 1. 12.

his Host to set *Uriah* her Husband in the forefront of the Hottest of the Battel, and to retire from him, that he might be smitten and die. Who did so : but now instead of getting good hereby, * he entailed a *Curse* upon himself and his Family. The World is full of this Policy : not only the Mighty, and Men of Parts and of ingenuous Education, but Mean ones, and Illiterate, even Boors and Rusticks, have *Cunning* enough to do *Mischief*. A little *Wit* sufficeth to make one a crafty *Knave*. It is the *Devil* and a wicked *Heart* that inspire with *this* Subtilty. Too Rare a thing is it among us *Christians* (the more is the *shame*) to be plain and honest, without *guil* and *harmless* : who yet should all be so ; our Religion teaching us nothing but *Truth* and *Righteousness*, *Simplicity*, *Sincerity*, and *Innocency*, *Love* and *Brotherly Assistance* ; no *Deceits*, no *Disimulation*, *Circumvention*, or *Oppression* ; no *Injury* or *Injustice*, either in *Word* or *Deed*, nor yet in *Thought*, to our *Neighbour* ; no *Illwill* to one another : but expressly and strictly *forbidding* all this. I wish we could all say as *St. Paul* did, † *Our rejoicing is this, the testimony of our Conscience, that in Simplicity and godly Sincerity,*

city, not with *Fleshly Wisdom*, but by the *Grace of God* we have our *Conversation in the World*. For then should we have *peace within*; whereas now by reason of our *Subtil Stratagems* and *Roguish Practices* our *Souls* are never at *rest*, but are always *molested* and *distracted* with those base *Contrivances*, and *gnawed* with the *Guilt* of such *ungodly Deeds*: then also would *Peace flourish without*, in all our *Habitations*, every one *quietly* and *securely* enjoying his *own*, without *fear* of his *Neighbours invasion*; whereas now through this *Worldly Craftiness* and *Fleshly Wisdom* we have almost nothing but *strife* and *contention*, bloody *Wars* and *Fighting*, *supplanting* and *oppression*, and are forced to stand always upon our *guard* in respect of one another, as if we were not *friends* and *brethren*, but perfect *enemies*, and our *jealousies* and *cautions* are *great* and *many*, and daily exceeding *troublesome* to us.

2. But *Wicked Policy* doth not *prosper long*. It is frequently *nipped in the bud*: but if it *sprouts forth* and *flourishes*, yet in *time* it *withers away* like a *Flower*: and how *long* soever it continues, at *last* it comes to a *shameful and fearful End*. For *the Face of the Lord* is *against them that*

*do evil, to cut off the remembrance of them from the Earth, as the Psalmist assures us, Psal. 34. 16. And if He be against them, who is Almighty, and Understands all their Devices, what can they do? For his Arm is stronger than all their United Power, and his Wisdom infinitely exceeds all their Confederate Cunning: He bloweth upon their Contrivances, and they are blasted: He speaketh the Word, he doth but Will the thing, and all the Men of Might immediately lose their Strength, their Heart faileth them, and their Craft is a Lie, Vanity and nothing. Such as are Cursed of him (as all the Plotters of Mischief are) shall be cut off, as it is written Psal. 37. 22. Pharaoh, to weaken the Israelites, lays heavy burdens upon them: yet they grow strong and mighty. Next to prevent their multiplying, he Commands the Male-children to be slain at their birth: but God puts his fear into the Midwives hearts, and they will not execute the King's Command. When this would not do, * he charges all his own people to cast every Son that is born into the River. But neither so can he accomplish his design: † for the Lord brings out his people from the Land of Egypt with Signs and Wonders and a mighty Hand: and*
Pharaoh

* Ver. 22.

† Ch. 7, vs 12.
41.

Pharaoh that thought to *drown* others, is *drowned* himself, and all his *Host* too: * for entering into the *Red-sea*, which God *divided* for the Children of *Israel* to pass through, there they *perished*, not one of them escaping, the Waters which † stood † *Ch. 14.* on an *heap*, at God's Command *returning* upon them. And now let *Pharaoh* glory in his *Might*, and *boast* of his *Policy*, if he *can*: let the Redeemed of the Lord, the Innocent and Oppressed, *laugh* and *sing*: he sought *their* Lives, and hath lost his *own*. Such Wisdom as this Man's was, is like *Weeds* that *intangle* the hands and feet, so that the body *sinks* and *perishes* in the Waters. Men have many *tricks* to injure others: but all prove *Cords* and *Fetters* that hold themselves fast in a *Circle* of *Misery*. They have subtilly contrived themselves into the Place where *Judgments* walk: and whilst they continue *there*, do they what they *can*, they shall meet with some *misfortune* or other. When the Poor are oppressed, the Mean and Feeble ones that cannot help themselves, by the Mighty and Strong, there is *One* that *regardeth* the Matter, who is *higher* than they, who executeth *Justice* in all the Earth, who *helpeth* the *helpless*, and recompenseth

Vengeance to the Wrong doer. Ps. 33. 10. The Lord bringeth the Counsel of the Heathen to nought: he maketh the devices of the people of none effect. Prov. 11. 21. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. Eccl. 8. 12, 13. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the Wicked, neither shall he prolong his days [always] which are as a shadow, because he feareth not before God. Ps. 55. 22, 23. The Lord will never suffer the righteous to be moved. But thou, O God, wilt bring [the wicked] down into the pit of destruction: bloody and deceitful men shall not live out half their days. Ps. 7. 15, 16. He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Ps. 9. 16. The wicked is snared in the work of his own hand. Ps. 37. 10. Yet a little while, and the wicked shall not be; thou shalt diligently consider his place, and it shall not be. Ver. 35. I have seen the wicked in great Power, and spreading himself like a green Bay-tree: yet he passed away,*

* Nec lex est
justior ulla,
quàm necis
artificem arte
perire sua.

away, and lo, he was not; I sought him, but he could not be found. The same we have seen in our days in this our Land, Men that have flourished in Wealth gotten by injustice, and that bore sway over others by an Usurped Power, fallen into a poor and contemptible condition. And wonder not at it: it is not likely that such Evil-doers should always prosper: for God is obliged by his Providence, by his Justice, by his Holiness, and by his Promise to render to them according to their ways.

1. By his Providence. For he ruleth over all: and to keep the World in some order, he scatters his Judgments among us: which if he should not do, we should be nothing but wickedness, and confusion: we should conclude there is no God, and whether we be righteous or wicked, it is all one. Wherefore says the Psalmist, * The righteous shall wash his feet in the Blood of the wicked: so that a man shall say, Verily there is a Reward for the righteous, verily there is a God that judgeth in the Earth. And again he says, † The Lord is known by the Judgment which he executeth.

2. By his Justice. Such is his Nature, that he will render to all, first or last, according to their desert. Ps. 99. 4. Thou

executest judgment and righteousness in Jacob, *Pf. 18. 26.* With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward. *Pf. 146. 9.* The Lord relieveth the fatherless and widows : but the way of the wicked he turneth upside down. Wherefore the Righteous and Oppressed cry unto him in their trouble, and trust in him for deliverance. * Give them (says David) according to their deeds, and according to the wickedness of their endeavours. † Unto thee, O Lord, do I lift up my soul : O my God, I trust in thee, let me not be ashamed; let not mine enemies triumph over me. || Give them after the work of their hands, render to them their desert.

3. By his Holiness. He cannot endure iniquity : he is angry with the wicked ; and his Anger will break forth upon them. Thus pleads the Psalmist with God, * Shall the Throne of Iniquity have fellowship with thee, which frameth mischief by a Law ? † Hab. 1. 13. And so the Prophet Habakkuk, † Thou art of purer eyes than to behold evil, and canst not look on iniquity ; Wherefore lookest thou upon them that deal Treacherously, and holdest thy tongue, when the wicked devoureth the man that is more righteous than he ?

4. By

4. By his *Promise*. He hath spoken it, and then it shall be fulfilled: * *Evildoers shall be cut off.*—*Their sword shall enter into their own heart.*—*Into smoke shall they consume away.*—*They shall be destroyed.* * Psal. 37.

All this considered, how can these Miscreants think to escape, though they have all the Power and Policy in the World on their side? Some may escape, or for a while do so, as God in his Wisdom sees fit: but all are always in extreme danger, all under a curse, and the displeasure of the Almighty: and what good ground then can they have to hope that they shall not be plagued? † *Wherefore do the wicked live (says Job)* † Job 21. 7. *become old, yea are mighty in power?* But mark what follows, || *How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff which the storm carrieth away.* || Ver. 17, 18.

3. Next let me observe to you, That the wicked Commands of Kings, and the Greatest Potentates on Earth, are not to be obeyed. And those Commands, ye must know, are wicked, which are contrary to the Laws of God. The Midwives

wives would not *slay* the Male-Infants, as *Pharaoh* required of them. The which was so *acceptable* and pleasing unto God, that he *dealt well with them* for it, *built them Houses*. True it is, that God commands us *obedience* to the *Higher Powers*, to *Kings*, and to *all* that are in *Authority* over us. But so it is, that if he Commands us *one* thing, and they the *contrary*, we must obey *him*, not *them*. And good *reason* is there that we should do so: because he is their *Sovereign*, the *Supreme* of all: their *maker*, and *ours*: the *most wise*, and the *Most Holy One*, that will command no *unjust* thing, that can not *erre*: their *Judge*, and *our* Judge; to whom we must *all* give an *account*; and who be sure will never *justify* those that *contradict* his Will, that *disobey* him, that *sin* against him. The Commandment of God to *Israel* was * That they should have *no other Gods but Him*: And, that they should *not worship any Graven Image*. Wherefore when *Nebuchadnezzar* King of *Babylon* set up a *Golden Image*, and commanded all in his *Dominions*, under the Penalty of being cast into a *fiery Furnace*, to *bow down* to it, and worship his *Gods*, those three captive Children of *Israel*, *Shadrach*,

* Exod. 20.
3, 4.

drach, Mesbach, and *Abed-nego*, peremptorily refused: saying, * *Be it known* * *unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up.* The Apostles had received the Divine Command, † to preach *Jesus Christ*, and his Gospel. Wherefore when the *High-Priest* and the *Council* of the Jews prohibited them with severe *Threatnings*, they likewise peremptorily refused: saying, || *We ought to obey God rather than Men: whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.* Sinners we can not be, whatever men may judge of us, in keeping *God's commands*: And whatever we may suffer of them upon that account, we shall be no losers thereby in the end: The most that we can lose, is our *life*: and God will abundantly recompence that, who will give us * *Life Eternal*. But what satisfaction can the mightiest *Prince* make us, when we have obeyed and served him in his *unrighteous Commands*? He confers indeed *Riches* and *Honours* upon us: But these God may presently take from us again: and we have reason enough to fear he will not suffer them to continue long with us, because we got them by *iniquity*

* Dan. 3. 5,
6. 12, 14, 15,
18.

† Mat. 28. 19,
20. Mar. 16.
15. Act. 1. 8.

|| Act. 4. 18.
19, 20. & 5.
28, 29.

* Mat. 10. 28.
39. Rev. 2. 10.
Rom. 8. 17.
2 Tim. 2. 11,
12.

iniquity, by violating his *Laws*, by obeying *Men* before *Himself*: whereby we provoked him to *anger*: and who knows *what* in his anger he may *do* unto us? But when we *die*, and stand at his *Tribunal*, what then can the *King* do for us? There he stands as *feeble*, and as *timorous*, as ourselves, and can not reach forth an *hand* to *help* us, nor dare *look up*; nor dares he so much as speak a *word* in our behalf: Save us from *Hell* he cannot, nor *Himself* from that Infernal Prison, where are *Flames* and *Torments* for evermore. When Rulers are thus *unjust* in their *Commands*, and *cruel* in their *Penalties*, we have nothing to do, as we are *Christians*, but to *pray* to God to *turn* their hearts, and till *that* shall be. or he pull them *down*, *patiently* to suffer what they inflict, in all our affliction for our *support* and *comfort*, casting our eye always upon our *future Reward*, the *Crown of Glory* for well-doing. It was *Peter's* Fault that he drew his *Sword* in Defence of his Master, our Blessed Lord, when a Company came from the *High priests* and *Elders* to apprehend him: for which he was *reproved*, our Lord saying to him, * *Put up thy Sword again into its place: for all they that take*
the

* Mat. 26.52.

the Sword, shall Perish with the Sword:
 and he repaired the wrong which Peter
 then did in his rashness, * *healing Mal-* * Luk. 22. 51.
chus's Ear which he cut off. He could have † Joh. 18. 10.
rescued himself, if he had pleased, even
with a word speaking, as he gave an in-
stance at that time of that his power,
 † *who did but speak, and they that* † Joh. 18. 6.
came to take him, went backward and fell
to the ground: || or he could but have || Mat. 26. 53.
prayed to his Father (as he told Peter)
and he would presently have given him
*more than twelve Legions of Angels. * But* * 1 Pet. 2. 21,
 he suffered, and did not so much as revile, 22, 23.
 nor threaten (so far was he from Resist-
 ing and Fighting) but only committed
 himself unto Him that Judgeth righte-
 ously, God: leaving us an Example, that
 we should follow his steps, viz. † in Well- † V. 18. 1024.
 doing, and Patient suffering.

But since we should not dare to do
 what God forbids at the Command of
 the Greatest Potentates on Earth, though
 they threaten and afflict never so se-
 verely, what then shall we think of those
 that run greedily into all forbidden things
 of their own accord alone? I wish they
 would reflect that they do that voluntar-
 ily, which no force should compel them
 to: and that all the force that is, cannot

restrain them from it, not the severe Menaces and Punishments of *Men*, nor the infinitely more terrible of *Almighty God*, not the everlasting flames of *Hell*: And then that they would further seriously consider whose *Servants* they are, and what their *end* must be. For how sad is it, that we, who should stand it out against the cruel Menaces of a *King*, whose word is as the roaring of a *Lion*, against *racks* and *tortures*, *fleying* and *burning alive*, do yeild to the small and soft Temptations of the *Devil*, the *World*, or the *Flesh*?

4. Observe, That *the Fear of God preserves from Sin*. It preserved the *Midwives* from *slaying* the new-born Infants at Great *Pharaoh's* Command. Where it is *strong*, there *great* Temptations are *easily* overcome: where it is *weak*, there *small* ones *soon* prevail: where is *none* at all, there *all lewdness* reigns. It is an *awful* and *reverential* Regard of God, arising out of a due apprehension of his *Divine Nature* and *Perfections*, his *Greatness* and his *Goodness*, his *Holiness* and his *Justice*, his *Mercy* and *Fidelity*, his *Ubiquity*, *Omniscieny*, and *Omnipotency*: whereby we are constrained to endeavour all we can, to *approve* ourselves

selves unto him in all our ways, that we may obtain his favour.

This I am to commend unto you. And therefore I pray you consider what Excellent things are spoken of it in the Scriptures of Truth. As,

1. It is there written, * *The Fear of the Lord is the Beginning of Wisdom: The Fear of the Lord, that is Wisdom; and to depart from evil is understanding: A Good Understanding have all they that do God's Commandments.* Thus three the wisest men the world hath known, have pronounced, *Job, David, and Solomon:* As if they had said, Then a man begins to be wise, truly so, when he begins to fear God and keep his Commandments, and not till then, though he had acquired before excellent Skill in *Philosophy, Polity, and Divinity* it self: All Wisdom and Understanding without this is of little worth. Often doth one of them, namely *Solomon*, call all them that want it, *Fools.* And their Folly is manifest, in that by the life they lead they make God their Enemy, and provoking him to anger daily (as they do) daily provoke him also to execute his anger upon them: who can when he will, presently deprive them of
all

* Job. 28. 28.

Ezal. III. 10.

Prov. I. 7.

all the *Good* they enjoy, and heap upon them what *Miseries* he pleases. But principally their folly appears, in that they neglect their *Everlasting Welfare* preferring their carnal *lusts* and the perishing *vanities* of the World before it, the *Pleasures* of *Sin*, which are but for a *moment*, before the *Joy* and *Glories* of *Heaven*, which endure *for ever* : and in that they treasure up unto themselves for the *future* nothing but *Divine wrath* and vengeance, *Fire* and *Brimstone* against the day of Judgment, which shall *never* be *extinguished*. This is *wisdom* indeed, and *Good understanding*, the *best* that is, to *depart* from *Sin*, the *Wages* of which is *Death* ; and to *keep* God's *Commandments*, the *Reward* of which is *Life Eternal*. And this is the *Fear* of *God*.

2. It is written : *Prov. 14. 26. In the fear of the Lord is strong Confidence : and his Children shall have a place of Refuge. A Father* taketh care of his *dutiful Children*, and a *Prince* of his *loyal Subjects* : they *consult* their *welfare*, and according to their *Ability* do for them. But in *God* we may put *more* Confidence, who hath *greater Affection*, *greater Wisdom*, and *greater Power*. Having him for
our

our *Friend*, we need not fear the destroying Plague, or the consuming Famine, nor the malice and violence of Enemies, nor the Deceits and Treacheries of Friends, nor the Craft and Power of the Devil and all his Confederate Angels. For He will be our *shield* and buckler, and under his *wings* we shall rest: his eye is upon us day and night, and his ear ever open unto our *prayer*: so that nothing can *befall* us, but what he *pleaseth*, and all by his ordering and blessing shall work for our *good*; and in our trouble, when we *call* upon him, he will *hear*, and either *deliver* us out of it, or *support* us under it. He *himself* is our *Refuge*: which is *more* than if all the wise Heads in the world consulted together for us, and all the Hands of Might were engaged in our Defence.

3. *The fear of the Lord is clean, Psal. 19. 9.* It is like the whitest *Linnen*, which hath no *spot* in it: like the pure *Light*, which is all *bright* and clear: like *Truth* it self, which hath *no fault*. It adheres to the *Judgments* of God, which are *True and Righteous altogether*. No man can condemn it, God himself approves and applauds it. This gives all the *luster* to a man, and to all the *Great things* he is

Master of. For without this what is *Any* one but a filthy and deplorable Wretch, a Tyrant, a Swearer, an Adulterer, Arrogant, Envious, Malicious, or some such Monstrous Creature? And what is *Wis* without it, but Craft and Mischief? What *Wealth* but Laziness and Luxury? What *Honour*, but a Proud and Vain Mind, and abominable Contempt of others, the *Wise*st and the *Best*? What *Power* and *Dom*inion, but Oppression and Cruelty.

4. By the Fear of the Lord are Riches, and Honour, and Life, Prov. 22. 4. These are the Great things of this World, which we so much covet, and glory in. And truly we cannot but esteem them Blessings, when God gives them in love and favour, and we have withal an Heart and Wisdom to use them well; seeing that they conduce to our present Happiness, to our Neighbours Good, and to the Glory of God. And in his hand they are, and he dispenses them to whom he pleases. And dispense them he doth to them that fear him, as far as he sees meet and convenient for them, and ever will do so, forasmuch as they are his Children, and beloved. Psal. 34. 9, 10, 12, 14. There is no want to them that fear the Lord:— they that seek him, shall not want any Good thing.

thing. — *What man is he that desireth Life, and loveth many days, that he may see Good? Depart from Evil, and do Good. Psal. 128. 1, 2. Blessed is every one that feareth the Lord, that walketh in his ways: for thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee. Did he not deal well with Abraham, Isaac, and Jacob, with Lot, Noah, Job, with Moses, Samuel, David? But if God so blesses his people in this Life, what greater blessings hath he for them in the Life to come? Whatever now they want, they shall hereafter want nothing: they shall inherit his Kingdom.*

And now, my Brethren, having said these things, need I say any more to make you fear God and serve him? There is so little of this among us, that I will add a few things more, the more to provoke you to it. And I pray you consider,

I. What terrible Judgments God executes. He cast our first Parents out of Paradise: He Drowned the World: He Burnt up Sodom: He sent various Plagues upon the Egyptians: He overthrew Pharaoh and his Hosts in the Sea: He swallowed

up *Korah* and his Company in the Earth : He slew *fourteen thousand and seven hundred Israelites* with a sudden Plague : He smote Dead all *Senacherib's* Army in a Night, *an hundred fourscore and five thousand* : Many a time did he afflict his own People, those whom he had chosen for his own Inheritance, with grievous Wars, Famines, and Pestilences : He delivered them into *Captivity* : and though he brought them back again, after *seventy years*, into their own Land, yet did he at last utterly *Destroy* them by the *Romans* : and they remain a *Desolation* unto *this day*. These Dreadful things hath he shewed on Earth, to the end that all might learn to *fear* him, and observe his *Laws*, and do the things that are *pleasing* in his sight.

2. Think of his *Goodness*. There is none so *loving*, so *bountiful*, so *pitiful*, so *patient* as He. He *Made* us, and furnished the Earth with all *Provision* for us, with *necessaries*, *conveniences*, and all *delights* for the sons of Mⁿ. He *preserves* in *Danger*, and *delivers* us out of *Trouble*. He *suffers* our *provocations* ; and when he *corrects*, and we *return*, he *graciously receives* us. He *instructs* our *Ignorance* by his *Word*, and *helps* our

our Infirmities with his *Spirit*. He hath made his *Son* the *sacrifice* for our Sins, and hath granted us *Pardon*, and *Life Eternal*: And shall we now dare to lift up an *hand against* him? Shall we not remember him in *all* our ways, and in all study and strive to *please* him, in all *fear* and *obey* him?

3. Mind too, that He is *Great* and *Glorious*. He hath stretched forth the *Heavens*, and established the *Earth*, and founded the *Great Deep*, by the word of his *power*, and in his excellent *wisdom*; innumerable *Angels* also hath he made; and they all *adore* him. And all he *con-serves*, and over all he *rules*, from the least to the greatest, doing what he *plea-ses*. He *stops* the *Sun* in its course, *rends* the *Rocks*, *shakes Kingdoms* and turns them *upside down*. Can the wisest, can the mightiest, *gather* the *Clouds* together like Him, and *water* the *Earth*, and bring forth *Fruits*? Can any like Him send forth *Lightning*, or can any *Thunder* with His Voice? Can they cause the *Winds* to blow, and the *Waters* to flow, and *still* again the *Storm* and *Tempest*? Can *all* the sons of men joyned together, *create* but a *Fly* or *Ant*, an *Ear* of *Corn* or a *Spire* of *Grass*, one

Grain of Sand or a Mite of Dust? What then is He, that hath brought forth the wide Heavens with all the Stars of light, the vast Earth and Sea with the innumerable creatures therein contained, those intelligent beings, immortal Souls and Spirits, Men and Angels; yea, all the World, out of nothing? Fearful and Wonderful is his Name, and he ought to be had in Reverence of all that know him. Jer. 5. 22. Fear ye not me, saith the Lord? will ye not tremble at my presence, who have placed the Sand for the Bound of the Sea, by a Perpetual decree, that it cannot pass it, and though the waves thereof Toss themselves, yet cannot prevail; though they roar, yet can they not pass over it? Isa. 40. 12, &c. Who hath measured the waters in the Hollow of his Hand, and meted out Heaven with the Span, and comprehended the Dust of the Earth in a measure, and weighed the Mountains in Scales, and the Hills in a Balance? — Behold, the Nations are as a Drop of a Bucket, and are counted as the small Dust of the Balance: behold, He taketh up the Isles as a very little thing. And Lebanon is not sufficient to burn, nor the Beasts thereof sufficient for a Burnt-offering. All nations before Him are as nothing, and they

they are counted to Him less than nothing, and vanity.—It is He that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers.—He bringeth the Princes to nothing, he maketh the Judges of the Earth as Vanity.—He shall blow upon them, and they shall wither, and the whirlwind shall take them away as Stubble.—Lift up your eyes on high, and behold who hath created these things, that bringeth out their Host by number: he calleth them all by Names, by the Greatness of his might, for that he is strong in Power, not one Faileth. This is enough to make us, the Greatest of us, to fear and serve God, with all the care and diligence we can, if there be any wisdom in us, if any sense and understanding, if we be not more stupid than the Beasts, more wild and ungovernable than the wildest and fiercest of them.

4. Consider what monstrous evil things men do that fear not God. They strangle young Children in the Birth, they cast them alive into the River, they burn them in the Fire: even Mothers thus destroy the Fruit of their own Bodies. They Rob the Poor, the Fatherless, and the Widows. They Curse and Swear; they swear falsely, for fear of a mortal man,

whole breath is in his Nostrils, and whole arm is flesh, or for his favour; for a little ease and liberty, for a small Preferment, for a small sum of money, they betray their Friends that trusted in them, reveal secrets, and take away the Lives of the Innocent: they tell the Truth; yea, they deny their Lord and Saviour. They persecute the Righteous, and deal with them no better than if they were Dung and Vermin of the Earth, casting them into nasty Holes and Prisons, to be companions with Toads and Serpents, allowing them scarce bread and water, torturing, killing them. They make a League with the Devil, and turn Conjurers and Witches. Horrid Wickednesses! And all proceed from the want of the fear of God. Wherefore I admonish you, that whatever ye want, ye want not this, if by study and labour, if by advice and counsel, if by prayer and fasting, if by any means, ye can obtain it. For ye know not what abominable Creatures ye may be, and what horrid Deeds, ye may do, without it.

5. Lastly, Remember the Judgment-day. Then we shall answer for all that we have done: For the Lord is Righteous

scous, and judgeth without *Respect* of Per-
 sons: and he *knows* all things, what is
 done in the *dark*, and in the *secrets* of
 the *heart*. Having therefore done well
 we shall *live*; having done *ill*, we shall
 die. The *Life* is *Eternal Happiness*:
 the *Death*, *Eternal Misery*. The one
 or the other we shall *infallibly* receive at
 his hands, according to our *desert*: for
 so he hath *absolutely* determined: Rom.
 8. 13. *If ye live after the flesh, ye shall*
Die: but if ye through the Spirit mortify
the deeds of the body, ye shall Live. Ch.
 2. 6, &c. God will render to every man
 according to his *Deeds*: to them, who by
 patient *Continuance* in *Well-doing*, seek
 for *glory* and *honour* and *immortality*, *Eter-*
ternal Life: but to them that are *Con-*
tentious, and do not obey the *Truth*, but
 obey *Unrighteousness*, *Indignation* and
Wrath: *Tribulation* and *Anguish* upon
 Every soul of Man that doeth *Evil*, of the
 Jew first, and also of the *Gentile*: but
Glory, *Honour*, and *Peace* to every man
 that worketh *Good*, to the Jew first, and
 also to the *Gentile*. By *faith* we see these
 things as firmly and as plainly as if we
 beheld them with our eyes. For God
 that hath spoken the word, cannot lie,
 cannot deceive us. Why then do we
 not

not *behave* ourselves as those that must be *Judged*, as those that *believe*, that surely *know* they must, departing from *evil*, and doing *good*, with all our *heart*, and all our *might*, that we may *escape* the *Condemnation*, and *enter* into the *Life Eternal*? Look now to the *end* of the *World*: See there the *Son of God*, who became *Man* for our sakes, and laid down his *life* to save us from our sins, and is appointed the *Judge* of all, see him there *coming* in the *Clouds* of *Heaven*, in the *Glory* of his *Father*, with all his *Holy Angels* with him; the *Throne* set, the *Dead rising*, and all *Nations* standing *before* him: And *Hearken* ye what it is that he *Pronounces*, with a *great Voice*, like the sound of a *Trumpet*, like the roaring of *many Waters*, like *mighty Thunder*: To the *Righteous* this, * *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World*: To the *wicked* this, † *Depart ye cursed into Everlasting Fire, prepared for the Devil and his Angels*. This is the *end* of them that *fear God*, and of them that *fear him not*. Be *wise* now therefore, ye children of men, and make *provision* against the *Solemn time*: so *quit* yourselves, that it may

* Mat. 25 34.

† Ver. 41.

may go well with you in the latter day,
and for ever: that is to say, fear God,
and keep his Commandments, with a true
and upright heart: Obey his Law, and
not the unrighteous Edict of any mighty
Pharaoh: So shall ye escape the everlast-
ing Fire: So shall ye inherit the King-
dom of Heaven. Amen.

S E R.

S E R M O N IX.

Exod. III. 14.

And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.

* **G**OD appeared unto *Moses*, and told * Ver. 1. &c.
him, that he had seen the affliction of his people the Children of *Israel* in *Egypt*, and had heard their cry, † who † Ch. 2. 23, 24.
fighed and *groaned* by reason of their bondage, and that he would bring them out of *Egypt*, and so free them from their misery, and that by *his hand*: and moreover, that he would bring them into *Canaan*, and would give them that good land flowing with *milk* and *hony* for an inheritance, || as he had promised of old || Ch. 6. 3.
to their Fathers, *Abraham*, *Isaac*, and Gen. 15. 13,
14. & 17. 8.
& 26. 3, 4 &
Jacob. & 35. 12.

Ver. 13.

Jacob. But says *Moses*, * *When I shall come unto them, and say to them, The God of your Fathers hath sent me unto you, and they shall ask me, What is his name? what shall I say to them?*

God answers, in the words of my Text, *I AM THAT I AM*: *Thou shalt say, I AM hath sent me unto you.* Which therefore is to say,

This is my Name, *אני*, *I AM*. And this is the same as *יהוה*, *Jehovah*. Ac-

† Ver. 15.

cordingly it follows, † *Thou shalt say unto them, The Lord [Jehovah] God of your Fathers hath sent me unto you: this is my Name.* This is the name which he

hath assumed unto himself in a more peculiar and eminent manner: the proper name of the God of *Israel*, the true God; whereby he is distinguished from all other Gods, the Gods of the Nations, *Baal*,

Milcom, *Chemosh*, &c. Ch. 6. 2. God said unto *Moses*, *I am Jehovah*. Ver. 6. Say unto the Children of *Israel*, *I am Jehovah*.

Ch. 34. 6. The Lord passed by, and proclaimed his name, *Jehovah*, *Jehovah* God. Isa. 42. 8. *I am Jehovah*, that is my name. Psal. 68. 4. Extol him that

rideth upon the heavens by his name *JAH* [this is the contract of *Jehovah*.] Psal.

83. 18. *Thou whose name alone is Jehovah, art the most High over all the Earth.*

Deut.

Deut. 28. 58. *Fear this glorious and fearful Name, Jehovah thy God.* Mic. 4. 5. *All people will walk every one in the name of his God, and we will walk in the name of Jehovah our God for ever and ever.*

* Now Jehovah doth signify Being. And it denotes, that God is *all being*: that he hath being *in himself*, that he ever *was*, and ever *shall be*; and that all things else receive their being from him. So it is the proper name of God, describing one to whom there is not the like, that excelleth all, that is absolute in all Perfections. *I AM; I AM THAT I AM*: that is to say, I am one alone, and there is none other like me; Eternal, immense, omniscient, omnipotent, the Creator, the Most-High God, the true God, God alone. And so he is described in the Holy Scriptures. Rev. 1. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* Jer. 10. 16. *The former of all things.* Luk. 1. 37. *Nothing is Impossible with him.* 1 Tim. 6. 15. *The only Potentate, the King of Kings, and Lord of Lords.* Deut. 10. 17. *The God of Gods,* Gen. 14. 22. *Jehovah the most-high God.* 1 Tim. 1. 17. *The only wise God.* John

* See Exod. 20. 2. Deut. 4. 7. & 6. 4. 1 King 18. 37. Jos. 24. 14. to 26. Am. 4. 12. 13. 1 Chr. 17. 22, 24. 1 Sam. 17. 45. & 25. 26, 32.

4. 20. *He knoweth all things.* Psal. 147. 5. *His understanding is infinite.* Jer. 23. 24. *Do not I fill heaven and earth with my presence?* Jer. 10. 10. *Jehovah is the true God, he is the living God, and an everlasting King.* Isa. 37. 16. *O Jehovah, God of Israel, thou art God, thou alone, of all the Kingdoms of the earth, thou hast made heaven and earth.* Psal. 96. 5. *All the Gods of the Nations are Idols: but Jehovah made the heavens.*

The Particulars which these words, *I AM*, or, *I AM THAT I AM*, do more eminently contain, are these:

1. *Jehovah, the God of Israel, is the only true God.* Deut. 6. 4. *Hear, O Israel, Jehovah our God is one Jehovah.* Ch. 4. 35. *Jehovah is God: there is none else besides him.* 1 Cor. 8. 4. 5, 6. *There is none other God but one. For though there be that are called Gods, whether in heaven, or in earth (as there be Gods many, and Lords many) but to us there is but one God, the Father, of whom are all things, and we by him; and one Lord, Jesus Christ, by whom are all things, and we by him: that is to say, * there is but one God by nature and in reality, though there be many that*

* Gal. 4. 8.

that are so called, and indeed that are so esteemed and worshipped by foolish men through the blindness of their mind and the delusion of the Devil: and this God by nature is he that created all things, the Father of our Lord Jesus Christ,

* by whom he created them: and this Lord, creating all things with him, his Son, † his proper Son, || begotten of him before all worlds, * so partaking essentially of his own nature, the Divinity. † is as himself, || one with the Father, * God, God by nature, God the Son.

2. Jehovah, the true God, is an Eternal and Everlasting Being; without beginning, and without end. * Psal. 93. 2. Thou art from everlasting. Psal. 90. 2. From everlasting to everlasting thou art God. Psal. 102. 26, 27. The heavens and the earth shall perish: but thy years shall have no end. Rev. 15. 7. God liveth for ever and ever.

3. God Jehovah gave being unto all things, and all things conserves in being. Psal. 33. 6. By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. Psal. 148. 5. He commanded, and they were created. Gen. 1. 1, &c. In the beginning God created the heavens and the earth. And the earth

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was

Eph. 3. 9.
Col. 1. 16.
Joh. 1. 3.
Heb. 1. 2, 8,
10.
† Joh. 5. 18.
Rom. 8. 32.
|| 1 Joh. 4. 9.
Joh. 3. 13, 16,
17, 31. & 8.
8. & 16. 28.
& 17. 5.
Col. 1. 17.
* Col. 2. 9.
† Heb. 1. 3.
Joh. 5. 18.
Phil. 2. 6.
|| Joh. 10. 30.
1 Joh. 5. 7.
* Joh. 1. 1.
Rom. 9. 5.
† Tim. 3. 16.
Heb. 1. 8.

was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. And God said, Let there be Light: and there was Light. And so he said as to

Ch. 2. 1.

the rest of the Creatures, let them be: and immediately they likewise were, as we read in the same place. * And thus the heavens and the earth were finished and all the host of them. And thus further we read in the Holy Scriptures:

Psal. 104. 13, 14, 24, &c. He watereth the hills:—he causeth the Grass to grow for the cattel, and Herb for the service of man; that he may bring Food out of the

X thy works! the earth is full of thy riches.

So is the great and wide sea, wherein are things creeping innumerable, both small and great beasts.—These wait all upon thee, that thou mayest give them their meat in due season.

That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

Psal. 36. 6. O Jehovah, thou preservest man and beast. Act. 17. 25. He giveth

to all life and breath, and all things. I conclude with those words of the Levites in their solemn Praise of God: Neh. 9. 6, *Thou, even thou art Jehovah alone, thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein: and thou preservest them all.* Only let me note unto you, that the same is said of Jesus Christ, the Lord, the begotten of the Father, who (as I have observed before) is one with the Father, God the Son: and hence indeed will it appear that he is so: for thus is it said of him: Heb. 1. 8, 10. *Unto the Son he saith,—Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. Ver. 1, 2, 3. God by his Son made the worlds:—Who is the Brightness of his Glory and the Express Image of his Person, and Upholds all things by the word of his power. Joh. 1. 1, 2, 3, 10. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.—The World was made by him. Col. 1. 15, 16, 17. He is the Image of the invisible God.*

X 2

—by

—by him *All things were created that are in heaven and that are in earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him: and by him all things consist.*

— 4. *Jehovah gives being unto his word: that is to say, he fulfils his promise. I AM hath sent me unto you. Ver. 15, 16, 17. Jehovah hath sent me unto you, saying, I have surely visited you and seen that which is done to you in Egypt. And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites. This was his promise to Abraham, Isaac, and Jacob: and now he will fulfill it unto their Children. Thus we read again Ch. 6. 3, 4, &c. I have established my Covenant with Abraham, Isaac, and Jacob, to give them the land of Canaan. And I have also heard the groanings of the Children of Israel, whom the Egyptians keep in bondage, and I have remembered my Covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and rid you of their bondage — And I will bring you, in unto the Land concerning the which I did swear to give it, to Abraham, to Isaac,*

and to Jacob; and I will give it to you for an heritage: I am Jehovah.

5. *Jehovah* is Almighty: he can do what he pleases: nothing is impossible to him, nothing difficult. Accordingly God styling himself by this Name, thus declares his power: Ver. 20. *I will stretch out my hand, and smite Egypt with all my wonders.* Ch. 6. 6. *I am Jehovah:—and I will redeem you with a stretched out arm, and with great Judgments.* And accordingly doth Moses speak in his triumphant Song for the overthrow of Pharaoh King of Egypt that afflicted them: Ch. 15. 3. Ec. *Jehovah is a man of War: Jehovah is his Name.—Thy right hand, O Jehovah, is become Glorious in Power; thy right hand, O Jehovah, hath dashed in pieces the enemy: in the Greatness of thine excellency thou hast overthrown them that rose up against thee.—With the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil.—Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Jehovah, among the Gods [the Mighties?] who is like thee, doing Wonders?* X 3 Ha-

* Exod. 34.
6, 7.

Having now heard what God is, according to his Name *Jehovah*; ye must know that it is your part and duty to behave your selves towards him with all such behaviour, both in thought, word, and deed, as becometh such a great and glorious Majesty. More fully hath he declared himself to us, * to be God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation: moreover, that he searches the heart, and that he knows all things: that he will judge the world, and render to every man according to his works, without respect of persons; to the holy and obedient, life Eternal, glory in Heaven; to the unholy and disobedient, Eternal death, torments in Hell. And why hath God thus made known himself unto us, but that we should fear and serve him; love him and delight in him; admire, adore, and praise him; humble ourselves before him, repent, and turn to him; call upon him, and put our trust and confidence in him? Thus in his Holy

Book

Book he *teaches* us to do, he *commands* us: and very passionately *exhorts* us also to it. Will ye hear therefore what the name *Jehovah* requires of you?

1. He is the *only true God*. That he hath given us this *knowledge*, what a transcendent *benefit* is it? It is more than if he had made us *Kings*, and blessed us with all the *Riches* of the earth, and to this had added a lasting *peace*, perfect *health*, and a *long life*. For this felicity must *end*: and then having served a *false God*, we must be *miserable* for ever

[* *Idolaters shall not inherit the Kingdom* * 1 Cor. 6. 10.
of God: † *they shall have their part in the lake which burneth with fire and brimstone.* † Rev. 21 8.]

our very *Religion* would have been *impiety*; our *holy service*, *abomination*: that which should have ministered *life* unto us would have brought forth *death*. Thus is it with the nations which *Satan* still holds in his *dominion*, worshipping the *creature* in stead of the *creator*. Ought we not then so to *live* as they that are *highly favoured* of the Lord? And that my Brethren, ye know is, to live *soberly*, *righteously*, and *godly*. Our Forefathers were *darkness*, they were all of the *Pagan world*: but we are *light in the Lord*: and let us therefore walk as *children of light*.

Nota Bene

light. We serve not *Idols*: but if we serve our *Lusts*, is not that the same? The *Gods* of the nations we have *abandoned*: but if the *World* or our *Belly* be our *God*, shall we not equally *perish*, as if we worshipped those fictitious Deities?

- X We know that a graven *Image* cannot bear nor help us; and we laugh at those, or we pity them, and bewail their ignorance and stupidity, that fall down to the works of their own hands, to Gold and Silver fashioned by art and mans device: We know also that God is ever present with us, and that he beholds all we do, and hears all we speak, and knows the very thoughts and secrets of our hearts. And yet are there not in this our Region of Light and Knowledge such (*alas! how many?*) who live so as as if *Jehovah* were like *Dagon* in the Temple, that is shut up within walls, and can not go forth to discern what is done without: that hath eyes, but such only as the Graver made, and cannot see the Adorers even just before his face that hath hands, but cannot stretch them forth to give a reward to his Friends, or to inflict a stripe upon his Enemies? For is not vice their common practice, most heinous enormities? and herein do they not
exceſ-

excessively abound: Do they not sin as
 freely, and as shamelesly, as if there were
 no God at all? This they hear, the com-
 plaint is ever sounding in their ears:
 and yet they proceed in their way, and
 neither blush, nor tremble: they repent
 not and amend: yes, they hate their re-
 prover; so far are they from repenting:
 And then I must say, as far they are from
 pardon and salvation. And will any count X
 this an hard saying? Will they say I
 speak rashly, seeing that they are Chri-
 stians? Hear then what our Saviour saith,
 in whom alone is all our hope of eternal
 happiness: Mat. 7. 22, 23. Many will say
 to me in that day, Lord, Lord, have we
 not prophesied in thy name? and in thy
 name cast out devils? and in thy name done
 many wonderful works? And then will I
 profess unto them, I never knew you: de-
 part from me, ye that work iniquity. Even
 these wonder-workers, that have been also
 workers of iniquity, he will not own for
 his in that day when he sits upon the
 Throne to judge the world, but as if they X
 had never professed his Name, will set
 them on his left hand with Idolatrous
 Heathens, and with them will give them
 their portion in the infernal burnings,
 saying, Depart from me ye cursed, into
 ever-

everlasting fire, prepared for the devil and his angels, Mat. 25. 41. It is no pleasure to us, who are Ministers of God, to *af-*
fright men with damnation and the tor-
 ments of Hell, nor reap we any *benefit*
 thereby: but our *duty*, and pure *love* to
 their souls and their *eternal welfare* con-
 strains us thus to speak, as knowing the
 terror of the Lord, that it is a fearful
 thing (the most fearful of all) to fall into
 the hands of the living God, who is a con-
 suming fire to all that are wicked and un-
 godly. *Christians*, as well as *Pagans*.
 Wherefore I beseech you (as the Apostle
 also hereupon exhorts) * *serve the Lord*
with reverence and godly fear: As he hath
 given you the *knowledge* of Himself, and
 the *light* of his saving Truth, so walk
 worthy of this rich grace and favour;
 eschew the works of darkness, that ye may
 escape his fiery indignation which shall de-
 vour the adversaries; and add to your
 knowledge godliness, and therein also
 abound, that so an entrance may be ministred
 unto you abundantly into the everlasting
 Kingdom of our Lord and Saviour Jesus
 Christ.

* Heb. 12.
 28, 29.

2 Pet. 1. 5.
 20 12.

2. *Jehovah is Eternal.* None gave
 to him his Being, and none can take it
 from him: nor can he of himself decay
 and

and wast away: he is self-existing; and therefore always did exist, and always shall. Wherefore as he lives for ever, so for ever will he flow out upon the Righteous, whom he loves, in all blessings and goodness, as he hath also promised; and for ever pursue the wicked, whom he hates, with all his wrath and plagues, as he hath also threatened. 2 Thes. 1. 7, 8, 9. The Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 1 Thes. 4. 16, 17. The Lord shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Mat. 25. 31, &c. When the Son of Man x shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all Nations. — Then shall he say to them on his right hand, come, ye blessed of

of my Father, inherit the Kingdom prepared for you from the foundation of the world.

X — Then shall he also say to them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels. — These shall go away into everlasting Punishment: but the righteous into Life Eternal. And what a consideration is this, both to encourage the righteous in their righteousness, and to deter the wicked from their wickedness? For who will not do good, that he may be blessed for ever with God in Heaven? and who will not depart from Evil, that he may not be tormented for ever with the Devils in Hell? Eternally Happy, Eternally Miserable, so as God Eternal, and Almighty, can and will make us happy or miserable, viz. in the blessedness of Heaven, in the torments of Hell, this is such a word as will awaken and quicken the dull and drowsy, and make even the lame and decrepit stir and strive. Accordingly it is made the great Argument of the Gospel unto this end, to perswade sinners to cease from their sins, and to do the works of God, and the Saints to persevere in their holy ways, and if for righteousness sake they are persecuted, to endure the tribulation even unto the end, Where-

Wherefore according to the Gospel I say unto you: Eph. 5. 14. *Arise thou that sleepest, and arise from the dead: Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you: i.e. that when Jesus Christ shall come to Judge the world, ye may not go into the everlasting Punishment, the everlasting fire prepared for the Devil and his Angels, but into the Life Eternal, may be taken up to heaven with him, and there abide for ever.* 1 Tim. 6. 11, 12. *Follow after righteousness, godliness, faith, love, patience, meekness: Fight the good fight of faith: lay hold [* by thus doing] on eternal life.* Gal. 6. 8, 9. *He that soweth to the flesh, shall of the flesh reap corruption but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.* Rev. 2. 10. *Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried:—be faithful unto death, and I will give thee a crown of life.* Mar. 9. 47, 48. *If thine eye offend thee pluck it out: it is better*

* Ver. 18. 19.
2 Tim. 4 7, 8.
1 Cor. 9. 23,
24, 25, 27.
Ph. 3 14.

ter for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into Hell fire: where their worm dieth not, and the fire is not quenched.

3. *Jehovah* is the *Maker* of Heaven and Earth, and of all things therein contained. And how *Glorious* then is he who brought forth all the glories of the world, which so dazle our eyes, and confound our understanding? who made the flaming *Sun*, and all the *Orbs* of light, and to whom all those bright *Luminaries* are but *darkness* and a shadow? How *Powerful* is he, who tosses about the waves of the Sea, and stills again the raging of them? who pours down his *Rain* from above, and calls up the waters of the *Great Deep*, and covers the *Mountains* with them? who thunders with his voice, and makes the whole Earth to quake and tremble? who formed *Behemoth* and *Leviathan*, and the mighty *Rocks* and *Hills*? who hath poised all the *Globes* of heaven and earth, and set them firm and stedfast in the thin and open *Firmament*? who by a word alone produced all things out of *nothing*? How *wise* is he, who gave to *men* and *Angels* wisdom? who made the *influences* of the heavenly Bodies, the *instincts* of brute Animals,

the

the *vertues* of Herbs and Minerals, and all the marvellous *powers* of *Nature*: who hath *contrived* and *fashioned* the great *Fabrick* of the *Universe* in exact *Symmetry* and proportion, and *keeps* all in order with a curious discipline? How *Good* and *Bountiful* is he, who hath filled the *World* with his *riches*: who hath prepared *summer* and *winter*, *day* and *night*, *food* and all *conveniencies* for all living *Creatures*, and giveth them all their meat in *due season*? All the *Excellences* and *Perfections* that are in all the *World*, come from *him*: and then how *excellent* and *perfect* must *He* needs be, who is the *fountain* and original of all? Wherefore *admire* we our maker, and *adore* him: *talk* we of all his wonderful works, and make his *praise* glorious. * *The Heavens* * *Pfal.* 19. 1. *declare his glory*. So doth the *Earth* and *Sea*: † *fire* and *hail*, *snow* and *vapour*, † *Pfal.* 148. *stormy wind* fulfilling his word: *mountains* 8, 9, 10. *and all hills*, *fruitful trees* and *all cedars*: *beasts* and *all cattel*, *creeping things* and *flying fowl*. || *All his works* speak his *praise*. || *Pfal.* 145. 10. For who is like him, who created all? Oh let us *debase* and *humble* our selves before him: as *Job* did, after that *God* had talked to him of the *marvellous* things that he had made, and thereby demon-

* Job 40. 4.
& 42. 6.

demonstrated his exceeding *power* and *wisdom*: saying, * *I am vile, and abhor myself.* Surely we are *nothing*, and ought to lie *low* before him; who yet are apt to lift up our heads on *high*, and *glory*: for our *body* is but *dust*; and our *soul* is stained with *sin*. And worse than nothing shall we be, if we *regard* not our maker, if we will not hearken to his voice, and remember his *Commandments* to do them: for then he that *made* us, how much soever he *delights* in the works of his own *hands*, will not *pity* us nor have *mercy* on us, but being such *ungracious* creatures, will *destroy* us.

† Gen. 15. 13,
14, 18.

4. *Jehovah* gives being unto his *Word*.
† It was *four hundred years* before, that he made the promise unto *Abraham* to give unto his *Seed* the land of *Canaan*: and now he *remembers* his promise, and will *fulfil* it. He brings them out of

|| Exod. 12.
40, 41.

* Jos. 21. 43,
44, 45.

Egypt by the hand of *Moses*, || just at the time *appointed*: and by the hand of *Joshua* brings them into *Canaan*, * beats down their *enemies*, and makes them *Rulers* of the possessions. *Joshua* a little before his death thus testifies unto them, *Te know in all your hearts, that not one thing hath failed of all the good things which Jehovah your God spake concerning you, Josb.*

23. 14!

23. 14. And Solomon says the same in his time: 1 King. 8. 56. Jehovah hath given rest unto his people Israel, according to all that he promised; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. Jehovah is the Faithful God (says Moses) which keepeth covenant and mercy with them that love him and keep his Commandments, to a Thousand generations, Deut. 7. 9. I will not suffer my faithfulness to fail (says God himself:) my covenant will I not break, nor alter the thing that is gone out of my mouth, Psal. 89. 33, 34. Now thus he hath said, * Do good, and * Psal. 37. 3. verily thou shalt be Fed: † Seek the King- † Mat. 6. 33. dom of God, and his righteousness, and all these things [|| what ye shall Eat, what ye || Ver. 31. shall Drink, wherewith ye shall be clothed] shall be added unto you. * I will never * Heb. 13. 5. leave thee nor forsake thee. * † Call upon † Psal. 50. 15. me in the day of Trouble, and I will deliver thee: || He will fulfil the desire of || Ps. 145. 19. them that fear him, he will hear their cry and will save them. * All things shall * Rom. 8. 28. work together for Good to them that love him. † He will not suffer you to be temp- † 1 Cor. 10. 13. ted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. || Ask, and || Mat. 7. 7.

* 2 Cor. 4. 14. *it shall be given you. * He raised up the Lord Jesus, and will Raise up us by Jesus: † we shall be raised Incorruptible, Powerful, Glorious, Spiritual: || Jesus shall change our vile body, that it may be fashioned like unto his Glorious body. * We shall inherit his Kingdom, and Everlasting Life. Wherefore having these Promises let not our heart faint at any time, nor be disquieted: fear we not the evils of this present world, the cross accidents and various contingences that are here, the malignity of the Elements, the wrath and power of Men, nor the rage of Devils: No, nor Death, nor Hell. For if God be for us, who or what can be against us, who, or what, can harm us? With courage and rejoicing go we on in his work, hoping in his mercy, depending on his word. † For faithful is he who hath promised: || who will stablish us, and keep us from evil, * if we be followers of that which is good. * † He is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? hath he spoken, and shall he not make it good? || He is a God of truth: * he cannot deny himself. † The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee,*

† 1 Cor. 15. 42, 43.
 || Phil. 3.
 * Mat. 25. 34, 46.
 † Heb. 10. 23.
 || 2 Thes. 3. 3.
 * 1 Pet. 3. 13.
 † Numb. 23. 19.
 || Deut 32. 4.
 * 2 Tim. 2. 13.
 † Isa. 54. 10.

thee, neither shall the Covenant of my peace be removed, saith Jehovah, that hath mercy on thee.

5. Jehovah is Almighty. Dan. 4. 35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou? Isa. 46. 10. My council, says he, shall stand, and I will do all my pleasure. Ch. 40. 15, 17. Behold, the Nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the Isles as a very little thing.—All nations before him are as nothing, and they are counted to him less than nothing, and vanity. Wherefore I say unto you, fear him, fear to displease him, and therefore fear to sin against him. For if his wrath be kindled against you, none can save you from his vengeance: and avenge he will, he hath said, * Vengeance is mine, I will recompense. † He repayeth them that hate him, to their face, to destroy them. || He is angry with the wicked every day: if he turn not, he will whet his sword; he hath bent his bow, and made it ready: he hath prepared for him the instruments of death. * He will wound the head of his Enemies, the hairy scalp of such an

* Heb. 10. 30.

† Deut. 7. 10.

|| Ps. 7. 11, 12, 13.

* Ps. 68. 21.

† Mat. 10.

33.

|| Psal. 9 17.

Rev. 21. 8.

& 20. 10.

* Psal. 3. 6,

† Psal. 125. 2.

|| Psal. 115.

II.

* Isa. 26. 4.

one as goeth on still in his trespasses. Oh fear him, † that is able to destroy soul and body in Hell: yes, || that will destroy the wicked there, all obstinate and impenitent sinners, casting them into the lake of fire and brimstone, there to be tormented for ever and ever. Further, I say unto you; serve the Lord, and please him, diligently observing all his Commandments, and walking before him with an upright heart: and so doing, then put ye your trust in him; and fear not what man, what flesh can do unto you, * be not afraid of ten thousand of people that set themselves against you round about. † For as the Mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever: || he is their help, and their shield. * Trust ye in Jehovah for ever: for in Jehovah is everlasting strength.

S E R M O N X.

EXOD. IV. 21.

And the Lord said unto Moses, When thou goest to return into Egypt, see that thou doest all those Wonders before Pharaoh which I have put in thine hand: but I will Harden his heart, that [and] he shall not let the people go.

TH E Children of Israel sojourned in Egypt: and whilst Joseph lived,* who Interpreted Pharaoh's Dreams, and kept the Egyptians Alive in the Three Years grievous Famin, and greatly Augmented the King's Revenues, † they were kindly treated. || But after Joseph was dead, and all his Brethren, and all that Generation, there arose a new King Pharaoh over Egypt, which knew not Joseph: and he set Task masters over them, which

* Gen. 41 25.
to 57. & 47.
13. to 27.

† Ch. 47. 5,
6, 11, 12, 27.
|| Ch. 50. 36.
Exod. 1. 6,
8, &c.

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afflicted them with heavy burdens, and made their Lives *bitter* with hard Bondage, in Morter and Brick, and in all manner of service in the Field, in all their service making them serve with *rigour*.

* Ch. 2. 23.

† Ver. 24.
Ch. 3. 7.

‖ Ch. 3. 1. &c.
* Ch. 2. 15.

* In process of time, this King *died*: and there arose *another* Pharaoh, King of *Egypt*, as *bad* as he; which *continued* the Task-masters, and the Affliction. † And the Children of Israel *sighing* by reason of their Bondage, the Lord *heard* their Cry, and *pitied* them. ‖ Now *Moses* (* who for fear of his Life was *fled* out of *Egypt*) kept the Flock of *Jethro* his Father-in-law, the Priest of *Midiam*: and he led the Flock to the back-side of the Desert, and came to *Horeb*, the Mountain of God: and there the Lord appeared to him in a *flaming Bush*, and told him that he would bring the Children of *Israel* out of *Egypt*, and deliver them from their Bondage, by *his* hand: and that (after this) he would bring them into *Canaan*, a large, and a good Land, flowing with Milk and Honey. † And the Lord bad him return into *Egypt*, and deliver unto *Pharaoh* this Message, ‖ *Thus saith the Lord* [* *Jehovah*] *God of Israel, Let my people go three days journey in the Wilderness, that they may serve me, sacrifice*

† Ch. 3. 10.

& 4. 19.

‖ Ch. 3. 18.

& 5. 1, 3. &

7. 16.

Ch. 3. 14.

& 6. 2, 3.

*fice and hold a feast unto me there. * And* * Ch. 4. 17,
He gave him power to shew Signs with 21. & 7. 9.
the Rod that was in his hand: and com-
manded him to shew them before Pha-
raoh for his conviction. † But now the † Ch. 3. 19,
Lord told Moses withal, that he was sure 20.
that Pharaoh would not let the people
go, no, not by a mighty hand; not un-
till he had smitten Egypt with all his
Wonders: and he said too (as ye have
heard in my Text) I will harden his heart,
and he shall not let them go. And an-
swerable to this we read frequently in
the sequel of this History, where it is
related how Moses came into Egypt unto
Pharaoh, and delivered the Message to
him, and shewed the Signs before him,
|| The Lord hardened Pharaoh's heart, and || Ch. 9. 12.
he hearkned not; he did not, he would not & 10. 20, 27.
let the children of Israel go. & 11. 10.

How we are to understand, this, God
hardened Pharaoh's heart, is the great
Difficulty to be explained.

How excusable soever Pharaoh may
seem to be in refusing at the first, to
let so numerous, and so profitable a people
depart out of his Kingdom immediately,
upon the bare word of Moses, speaking
unto him in the Name of another God
than He and the Egyptians worshipped:

* Ch. 7. 5, 9, 17.
& 8. 10, 19,
22. & 9. 14.
22.

yet certain it is, that *afterward*, * when *Moses* by *Signs* and *Wonders*, and great *Judgments*, had *manifested* unto him, that *Jehovah*, the God of the *Hebrews*, was God in all the earth, and there was none like unto him (that is to say, that he was God alone, the only true God) his refusal then was *down-right sin*, and very *heinous*: and the more heinous was it, the oftener this evidence and conviction was repeated. † And so is it charged upon him: he is *condemned* *threatned*, and *punished* for it. Yes, ‖ he *confesses* his *sin*, and supplicates for *pardon*: And it is expressly said, * that he *hardened* his own heart.

† Ch. 7. 14,
16, 23. & 8.
2. 5, 6, 21, 24.
29. & 9. 2,
3, 6, 13, 14.
15, 17, 22, 23,
34 & 10. 3.
4, 15. & 11. 5.
& 12. 29.

‖ Ch. 8. 8. &
9. 27, 28. &
10. 16, 17.
* Ch. 8. 15,
32. & 9. 34.
See also Ch.
7. 13, 14, 22.
& 8. 19. &
9. 7. 35.

† Jam. 1. 13,
14.

Now God by reason of his absolute and compleat *Holiness*, neither is, nor can be the *efficient* cause of any sin. † He cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own *Lust* and enticed: then when *Lust* hath conceived, it bringeth forth sin.

Forasmuch then as *Pharaoh's* *Hardness* of heart in Refusing to let the Children of *Israel* go was plain *sin* and iniquity in him; it is therefore sure, that God, who is all Purity and Holiness, did not *infuse* this into him or work it in him, nor
impel

impel, nor so much as bow, incline, or excite his Will to it (* how subtilly soever some may argue to the contrary :)

* *Calv. Instit. L. I. C. 18. § 2. Deus intus operatur.*—Pronunciat se *excacare mentes hominum, obdurare corda.* Hæc ad *permissionem* multi rejiciunt, acsi *deferendo* reprobos à *Satana* excacari *sinceret.* Sed nimis *frivola* est illa solutio. — Dicitur *Deus* indurare cor *Pharaonis.* — Ansam talibus cavillis præscidit Scriptura: *Tenebo, inquit Deus, cor illius.* — Fateor quidem *interpositâ Satana* operâ sæpe *Deum* agere in reprobis: sed ut *ejus impulsu* *Satan* ipse suas partes agat. C. 4. § 3. Sæpissime *excacare* dicitur *Deus, & indurare* reprobos eorum, corda *vertere, inclinare, impellere.* Sed quale sit, nequaquam explicatur, si confugitur ad *permissionem.* § 4. An induravit non *emolliendo*? Id quidem verum est: sed plus aliquid fecit, quodd obliatione pectus ejus obfirmandum *Satana* mandavit. — Si roborantur & *verrantur,* destinato *inflexuntur* ad idipsum. P. Mart. in Rom. 1. *Deus inclinat & impellit* voluntates impiorum in gravia peccata. It. in Jud. 3. 9. *Deus* homines ad suas pravas actiones *incitat, seducit, trahit, jubet, indurat, deceptiones immittit, & quæ peccata gravia sunt, efficit.* Piscat. Resp. ad Bert. p. 144. *Deus* homines ad Adulterium, Maledicta, Mendacia sanctè *impellit, & ad peccata quæ palàm prohibet, occulta ratione incitat.* Zanch. Tom. 7. p. 208. Dubitandum non est, *Deum* quosdam excacare, indurare: idque non tantum *permittendo, nec tantum gratiam subtrahendo, nec tantum externa offendicula, in quæ impingant, reprobis obijciendo; sed etiam interna quadam particulari, sed ineffabili actione, eaque vel immediatè per seipsum, vel mediatè per ministerium Satana, eos in cœcitatem, obdurationem, & prava desideria impellendo, sed non cogendo.* Zuingl. de Provid. C. 5. *Movet Deus latronem ad occidendum innocentem. Deo impulsore occidit.* At inquires, *coactus est ad peccandum.* Permirto, inquam, *coactum esse.* Lester touching God's Providence, by J. T. Sect. 3. p. 17. *God doth predetermine the Creature to sinful actions.* p. 19. *By predetermination we mean, that God doth incline and guide his Creatures to every action, and that powerfully and effectually; so that there is nothing acted by the Creatures, but what God doth by his power incline and determine them to: this he doth immediately by himself.* P. 27. *The defective action really proceeds from God as a proper efficient cause.* — Without his *inclining and determining* the Creature to act, it can no more *determine* it self, than it can *act* without his *concourse.* P. 29. *God raised up Pharaoh, Exod. 9. 16. (made him, prepared him) on purpose to shew all his Wonders*

ders on him, and to glorify his power in his just destruction. P. 30. Shall the thing formed, say to him that formed it, Why hast thou made me thus? Here the matter is clearly resolved into the active Forming will of God. Which is confirmed by the similitude of the Potters disposing of the Clay according to his pleasure, for honourable or dishonourable employments, v. 21. Now the Potter doth make a positive discretion or difference betwixt several parcels out of the same Mass for several uses; one parcel he intendeth for honourable, and the other for dishonourable, uses; and then he formeth and fitteth them to his own purpose; he doth not make up some, and lay others upon the wheel, waiting to see which way they will determin themselves, whether for better or worse sort of Vessels, and then strike in with them according to their own determination: and thus also the Apostle calls them, Vessels fitted, made up, or fashioned for destruction. P. 32. How small a thing would it have been, if God had said [to David] thy Son will defile thy Wives, I foreknow it, I will permit him to do it, I will not hinder him? seeing for all this it had been in Absalom's power to have committed the sin, or to have forborn, as he pleased? Where then would have been the certainty of that event?—Absalom's sin must needs have been merely indifferent and uncertain, notwithstanding the prediction and threatening, if God had no influence upon the natural actions, which were the subjects of his sin. p. 65. God's influence determins men to every action.—God hath appointed every act of his creatures to certain ends of his own: and therefore his influence upon them doth not leave them indifferent to act, or not to act.—Can certainty depend upon uncertainty? a certain end upon uncertain lubricous means? If God hath ordained a certain end of every action, then he will certainly attain that end: and if he will certainly attain it, he must certainly conduct the creatures to it. P. 34 2 Thes. 2. 11. God shall send them strong delusion, efficacious error; God in his righteous judgment makes it effectual and prevalent, by influencing the acts of their understanding and will.—God had a powerful influence upon the wicked actions of the Jews in killing our Lord. P. 61. Adam, when tempted to eat the forbidden fruit, by reason of the influence of divine power upon him, was not free and indifferent to eat, or not to eat. P. 62. Gods act upon the will in sinful actions is infinite: and therefore it is impossible that it should leave the will indifferent to act, or not to act.—The design of this influence upon the Will was to move it to act; it is therefore impossible, this influence being received, but the Will must act, and so be determined by it. Piscat. de Provid. Th. 110. Causæ secundæ quæ sua in utramque partem propendunt, à Deo in æterno ejus consilio ad usum tantùm partem definita sunt, & ad hanc ipsam suo tempore à Deo inclinatur. but

but his own hearts *Lust* was the sole cause of it: and particularly it was his *worldly Lust*, his violent Love and Desire of the Gain and Benefit which he reaped by this people; * as the *History* apertly declares, as I shall shew afterward.

* Ch. 5. 4, 17.
& 8. 28. &
10. 9, 11, 24.
& 12. 32. &
14. 5.

Wherefore I conclude, that God's *hardening* of *Pharaoh's* heart means no more but his *giving him up* unto his hardness, his *worldly Lust*, his wicked heart. For I find in the Holy Scriptures, that God sometimes so deals with notorious sinners, in a just Requital of their wicked doings: and that this is called his *hardening* of them. Thus it is written of the *Gentiles*, Rom. 1. 28. *Even as they did not like to retain God in their knowledge, God gave them over unto a reprobate mind.* And thus of the *Jews*, Ps. 81. 11, 12. *My people would not hearken unto me, and Israel would none of me: so I gave them up unto their own hearts lust, and they walked in their own counsels.* Mat. 13. 13, 14, 15. *Therefore speak I to them in Parables, because they seeing, see not, and hearing, they hear not, neither do they understand.* And in them is fulfilled the Prophecie of *Esaïas*, which saith, *By hearing ye shall hear, and shall not understand, and seeing ye*

ye shall see, and shall not perceive. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them. It is plain, that they were a froward and perverse people, that they would not hearken, when God spake unto them, that they would not see, understand, and be converted, when by the Grace and Means which God vouchsafed them, they might: and now for this God leaves them unto themselves: They first blinded and hardened themselves: and now God blinds and hardens them by forsaking them *. The which his forsaking them, his giving them up (as it is said) unto their own hearts lust, is thus expressed *Jch. 12. 40. He hath blinded their eyes, and hardened their heart. And Rom. 11. 8. God hath given them the spirit of slumber. And Isa. 29. 10. The Lord hath poured upon them the spirit of deep sleep, and hath closed their eyes. Ye shall never find in all the Scriptures, that God dealeth thus with any, but such as have been obstinate and wicked. Thus again we read 2 Thes. 2. 10, 11, 12. They received not the love of the truth, that they might*

* See Heb. 6.
4. to 9. Mat.
12. 43, 44.
45 & 21. 19.
33, 34, 43 &
23. 37, 38.
Act. 7. 51.
& 13. 46.
Rom. 9. 18.
22. to 28, 32,
33. & 10. 19.
20, 21, & 11.
1, 5, 7, 8, 9.
10, 20.

might be saved. For this cause God shall send them strong delusion, that they should believe a lye; that they all might be damned, who believed not the Truth, but had pleasure in unrighteousness. Surely the meaning is not, that God will command Deceivers to come forth, that he will instil Delusion into their Minds, and will excite and impel them to Preach and Publish it abroad, and that he will withal move and incline the Hearts of these wicked ones who would not believe and receive the Truth, that they might be saved, to believe and receive the Delusion, that so they may be damned: (far be it from any Christian to think so wickedly and dishonourably of God, who is Light and Holiness it self:) but the Meaning only is, that seeing these wicked ones have pleasure in Unrighteousness, and will not forsake it, will not believe and receive the Truth, the righteous Word of God, which is preached unto them, and which plainly manifests their unrighteousness, and would turn them from it, that they might be saved: God therefore will take no farther pains with them, no farther care of their salvation, but will suffer Deceivers to enter in among them (which are always ready, at Satan's instigation,
and

* See Ver. 3.

4, 9 1 Tim.

4. 1, 2, 3.

Rev. 13. 3, 8,

13, 14. & 14.

8. to 12. &

18. 2, 3, 4, 8,

23. & 19. 2,

20. & 23. 10.

& 21. 8. &

22. 11.

† 1 King. 21.

25, 26. & 16.

31, 33.

|| Ch. 20. 42.

& 22. 19.

* Ch. 22, 6,

12.

† Ver. 7.

|| Ver. 19, & c.

* Rev. 7. 11.

Job 1. 6.

and God's *permission*, so to do) with *damnable errors*, doctrines of *Devils*, doctrines of *unrighteousness* (the thing they *love*;) and withal will suffer them to *prevail* over them, he will *let* them be *deceived*, *believe lies*, *walk on* in their *unrighteousness*, and be *damned* *. This is God's *Judgment* for their *sins*: and because it is so, it is expressed in this *positive* manner, as if it were the *immediate act* of his own hand, *He shall send them strong delusion*. In like manner we read concerning *Abab*: † He was a very *wicked* person, one that *sold himself to work wickedness in the sight of the Lord*, and that *did very abominably in following Idols*: || and God for this was resolved to *punish* him: And thus it was *effected*, * He consults his *Prophets*, about four hundred men, whether he should go against *Ramoth-gilead* to *battel*, or *forbear*: and they all answer, *Go; for the Lord shall deliver it into the hand of the King*. Now *Michaiab*, † a *Prophet of the Lord*, after this, being consulted, thus represents the matter unto him, || *I saw the Lord sitting on his throne, and all the Host* [* *Angels*] *of heaven standing by him, on his right hand, and on his left. And the Lord said, who shall persuade Abab*

Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit [† Satan] and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth, and I will be a Lying spirit [understand, || if thou wilt give me leave] in the mouth of all his Prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so: which is to say, I give thee leave to be, as thou hast proposed, a Lying spirit in the mouth of his Prophets (as when the Devils besought our Saviour, that he would suffer them to go into the herd of swine, he said unto them, Go: i. e. he suffered them: † and as when Satan desired to afflict Job, God left him in his hand:] and I tell thee also (for God certainly knows all events) that thou shalt prevail; Ahab will believe his four hundred Prophets, all prophesying prosperity unto him. Now God's granting unto Satan this liberty of being a Lying Spirit in the mouth of these Prophets, Michaiah expresse in this positive manner, in his next words, Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets: reckoning it*
God's

† Job 1. 7.
& 2. 2.

|| Job 1. 11.
& 2. 5. Mat.
8. 31. Luk.
22. 31.

* Mat. 8. 31,
32.

† Job 1. 11,
12. & 2. 3,
5, 6.

|| Ver. 29, 30,
34, 35.

God's doing, because it is in *Judgment*, God having by this means determined *Ahab's overthrow*: as he adds, *And the Lord hath spoken evil concerning thee, viz. this, that thou shalt fall*: which accordingly *came to pass*; || for by this persuasion of his Prophets going up to *Ramoth-gilead* to battel, though he *disguised* himself, *a certain man drew a bow at a venture, and smote him between the joints of the harness and he died*. Far be it from me to think, (*) that God commanded Satan to tell this lye unto these Prophets, to *infuse* it into their Minds, *The Lord will deliver Ramoth-gilead into the hand of the King*; and that he *impelled* him to the Execution, or *would* have impelled him, in case he had been *remiss*: or that he *inclined* the Prophets and *Ahab's* minds to *believe* the lye, or in case they had been *averse* to believe it, *would* have inclined and forced them to it; that so he might *bring to pass* his design, *Ahab's overthrow*.

(*) *Calv. Instit. L. 1. C. 18. § 1. Mittitur Diabolus cum certo mandato, ut sit spiritus mendax in ore Prophetarum Achab. § 2. Dei impulsu Satan suas partes agit in reprobis. L. 2 C. 4. § 3. Deus dicitur reprobis corda inclinare, impellere. § 4. Obstinatone pectus Pharaonis obfirmandum Satanae mandavit.*

* For God is a God of truth, and without iniquity, just and right is he: He hates lying, and he tempts not unto evil: † The Devil is the tempter, and the liar: and when he speaketh a lye, he speaketh of his own: he is the Father of it. One Instance more let me add, and it is that of David: this good man had committed Adultery with Bath-sheba, and by a stratagem had Slain Uriah her Husband with the sword of the Children of Ammon: and for this God denounces Judgment against him in these words, 2 Sam. 12. 11, 12. *I will raise up evil against thee out of thine own House; and I will take thy Wives before thine eyes, and give them unto thy Neighbour, and he shall lie with thy Wives in the sight of this Sun: for thou didst it secretly, but I will do this thing in the sight of all Israel.* And thus it was accomplished: || Absalom, David's Son, Rebels against him, and Proclaims himself King at Hebron: Ahitophel, David's Counsellor, being sent for, joyns with him; and multitudes of the people daily flock in unto him, the hearts of the Men of Israel are after him: David for fear of Absalom and the Multitudes flees from Jerusalem, seeking a place for his security: * and Absalom with Ahitophel and the Multitudes

* Deut. 32. 4.
Num. 23. 19.
Rom. 3. 4.
Prov. 12. 22.
Ps. 5. 4, 5, 6.
Jam. 1. 13. 4
† 1 Thes. 3. 5.
Mat. 4. 1, 2.
Joh. 8. 44.

Ch. 15.

Ch. 16. 15.

* Ver. 21.

† Ch 17. 23.

|| Ch. 18. 7.

* Ver. 7. 8.

tudes coming thither, *Ahitophel* gives *Absalom* this wicked Politick Counsel, * Go in unto thy Father's Concubines, which he hath left to keep the House, and all Israel shall hear that thou art abhorred of thy Father, then shall the hands of all that are with thee be strong. *Absalom* takes the Counsel: as it follows, So they spread *Absalom* a tent upon the top of the House, and he went in unto his Father's Concubines, in the sight of all Israel. Dare any one say, that God suggested the Rebellion unto *Absalom*, put it into his thoughts, and then instigated him unto it, prompted and impelled him unto the execution? and that he prompted and impelled the Men of Israel to joyn with him? Or that he suggested the counsel to *Ahitophel's* Mind, and prompted and impelled him to give it unto *Absalom*? Or that he prompted and impelled *Absalom* to take it, impelled him to go in unto his Father's Concubines: These were manifest wickednesses: and the signal vengeance which fell upon the Criminals, shews apparently God's abhorrence of the Deeds. For behold, † *Ahitophel* Hanged himself: || And twenty Thousand of the Men of Israel were slain by *David's* Men in battel; and what is more, * the Wood (in which they fought) devoured

devoured more that day, than the sword: And as for *Absalom*, the *Arch-Rebel*, † he scampering away for his life, was caught by the head in the boughs of a great Oak, and there hanged (his Mule going from under him) betwixt heaven and earth, till *Joab*, *David's* Captain, came, and thrust him through the heart with three darts, that he died. Wherefore I conclude, that *God's* raising up evil against *David*, and his Giving his Wives unto his Neighbour, so that he lay with them; *God's* doing this thing: means no more but his permitting *Absalom* to do these evils, for the Punishment of *David* for the great sins which he had committed touching *Bath-sheba* and *Uriah*. *Mr. Calvin*, who asserts (as I have cited above) that *God* commanded the Devil to go and be a Lying spirit in the mouth of *Ahab's* Prophets, Methinks is too bold, notwithstanding his cautious expression, when he says, * Perhaps *God* commanded wicked *Absalom* to commit the detestable Incest, in respect of *David*, viz. for a Disgrace

* *Instit. L. I. C. 18. 1. Absalom incesto coitu Patris torum polluens, detestabile scelus perpetrat. §. 4. Et si dum stupravit Patris uxores, voluit Deus hoc probro ulcisci Davidis Adulterium: non ideo tamen praecepit scelerato filio incestum committere, nisi forte Davidis respectu.*

and Punishment unto him for his Adultery: for that the thing being wicked, he should have said *absolutely*, without any *perhaps* at all, that God never commanded him to do it, upon any account whatever. It was manifestly *Abfalom's Ambition*, which drew him on to his Rebellion: and that certainly God never wrought in him. And it was likewise manifestly his *Ambition* and his *Worldly Mind*, that prevailed with him to hearken to *Ahitophel's Worldly Politick Counsel*, to go in unto his *Father's Concubines*: for hearing the Politician say, *All Israel will hear that thou art abhorred of thy Father* (as good reason there was for it :) and then the hands of all that are with thee will be strong (* for the hearts of all Israel were after him : † he had stolen them away, by his fair speeches and courteous behaviour, his clamours against his Father's ill Government, and his pretences and boasts of Reformation, if he were Judge in the land :) he ventured upon the wickedness, out of love to the Crown, and the better to establish himself in the Throne. God therefore did not, he needed not, move him unto the horrid Deed: his violent Ambition (which he freely and delightfully fostered and indulged in his breast) was sufficient of

* Ch. 15. 13.

† V. 2. to 7.

of it self alone without a *prompter* to lead him on both to *that*, and to the *other* unnatural sin against his Father, his *Rebellion*. Finally, when God *threatens* a Judgment and Punishment for sin, and *absolutely resolves* it shall be inflicted, that Judgment shall *certainly come to pass*. Oftentimes it doth come to pass by the *wicked Actions* of men. And certainly He, who *knows* and *foreknows* all Things, all Causes, all Operations, all Circumstances, the Inclinations, Dispositions, and the Wills of all men, and all Events and who hath the *Disposal* of all things in his *power*, knows how to *bring about* his designed Judgment by those *wicked Actions* without *moving* and *impelling* men unto them. And this is a sure sign that he doth *not* impel to them, because he *condemns* them, and *punishes* for them. Yet is it said frequently in the Holy Scriptures, in this case, that the matter was *from the Lord*, it was his *will*, and it was his *doing*. And so certainly it was, because it was his *Judgment*, that which he *threatned* and *determined*, and because it came to pass by his *disposal* of things, and his *permission* *.

* See Ezek 14. 9. 10, 11. Judg. 9. 23, 24, 56, 57. 2 Sam. 16. 10, 11. 12. 1 K. 2. 8, 9, 44, 46. Acts 2. 23. & 3. 15. Luk. 20. 13, 14, 15, 16 [1 K. 11 9, 14, 23. & 12. 15, 19. Judg. 4 1, 2. 2 K. 24. 2, 3. Hab. 1. 6. Jer. 5 1. 11. Am. 3. 6.] Jos. 11. 20. 1 K. 12. 15. 2 Chr. 25. 20. 1 Sam. 2. 25. 2 Sam. 24. 1. 1 Chr. 21. 1. Job 1. 12, 15, 16, 17, 22.

I now proceed to consider the sequel of Pharaoh's History. And there I find (as I have before intimated) that God charges him with *sin* for Hardening his heart and Refusing to let the children of Israel depart; that he heavily *condemns* him, severely *threatens* him, and grievously *punishes* him for it. *Exod.* 9. 17. *As yet exaltest thou thy self against my people, that thou wilt not let them go? Ver. 34, 35. He sinned yet more, and would not let them go. Ch. 10. 3, 4, 13. How long wilt thou Refuse to humble thy self before me? Let my people go: else if thou Refuse, I will bring the Locusts into thy coast.—And the Lord brought an East-wind upon the land, and the East-wind brought the Locusts. Ch. 8. 2, 6. If thou refuse to let them go, I will smite all thy borders with Frogs.—And Aaron stretched out his hand over the Waters, and the Frogs came up and covered the land. Ch. 9. 2, 3, 6. If thou wilt hold them still, there shall be a very grievous Murrain.—And the Lord did that thing on the morrow, and all the cattel of Egypt died. Ch. 11. 1, 4, 5. & 12. 29, 30, 33. Yet will I bring one Plague more upon Pharaoh and upon Egypt.—About midnight I will go out into the midst of Egypt, and all the first born in the land of*

of Egypt shall die.—At midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne unto the first-born of the captive that was in the dungeon, and all the first-born of Cattel.—There was not an house where there was not one dead.—They said, We be all dead men. Now if God held Pharaoh's heart from letting the Israelites go, certainly he would not have thus condemned, threatned, and punished him for not letting them go. To restrain him from consenting, and then to blame and plague him for refusing, is not this unreasonable, unjust, tyrannical? For how could Pharaoh yield, if God's hand and power lay upon him to the contrary? Is any one able to strive with him, to overcome him? These words, As yet exaltest thou thy self, that thou wilt not let them go? How long wilt thou refuse? Let them go: plainly enough import, that it was in his power: and the Event shews it beyond all contradiction; for that at last, being horribly affrighted with the dismal slaughter of all the first-born, expecting now nothing but sudden utter ruin and destruction, he sent them away: Ch. 12. 31. He called for Moses and Aaron by night, and said, Rise up, and get you forth

forth from among my people : and go, serve the Lord, as ye have said.

Again, in the History it is plainly declared, that *Pharaoh hardened his own heart, and upon what account or for what cause he did so.* Ch. 7. 11, 13, 14 16, 22. *The Magicians of Egypt did so [like Moses and Aaron, turned their Rods into Serpents, the Waters into Blood] with their Inchantments : and Pharaoh's heart was Hardened, waxed hard, hardened it self, and he refused to let the people go.* Ch. 8. 15. *When Pharaoh saw that there was Respite [from the Frogs] he hardened his heart, and hearkened not unto them, as the Lord had said.* Ver. 31, 32. *The Lord removed the swarms of Flies, and Pharaoh hardened his heart at this time also.* Ch. 9. 34, 35. *When Pharaoh saw that the Rain and the Hail and the Thunder were ceased, he sinned yet more, and hardened his heart, he and his servants, neither would he let the children of Israel go.*

* Ch 8. 8, 13, 15, 24, 25, 29, 31, 32. & 9. 27, 28, 34 * *When Pharaoh was grievously afflicted with any Plague, then would he promise to let the people go: And God to encourage him herein, again and again removed the Plagues: so far was God from hardening him, from working upon his heart, not to let the people go. But still when*

when *Pharaoh* had *ease*, he returned to his *old* mind, and would not let them go: so manifestly was his hardness of himself.

These things Considered, since it is said *Pharaoh* hardened his heart, and also that *God* hardened it, I may now represent the matter to you thus: *Pharaoh* out of a base *Worldly* Principle grievously oppressing the Children of *Israel* that sojourned in his Land, making them mere *slaves* to do his work; and out of the same base Principle, love of *secular* advantage, hardening his heart and refusing to let them go at *God's* Command by *Moses*, saying, * *Who is the Lord, that I* * Ch. 5. 2.
should obey his voice? I know not the Lord, neither will I let Israel go: *God* therefore in Judgment gave him up unto his Hard heart and *Worldly* mind, still to persist, in his refusal; determining with himself to punish him severely for it, and for the cruel Oppression of his people, by sending several *Plagues* upon him, one after another, and at last by drowning him and his mighty Host in the Sea: * thus making him, and the *Egyptians*, († which were alike cruel as himself) to know that he is the *Lord*, *God* in all the *Earth*, *God* alone: laying his terror hereby upon all the

* Ch. 7. 3. 4, 5, 6, 17. & 9. 14, 16 & 10. 1, 2. & 11. 9. & 14. 4, 17. 18. & 15. 10. 14, 15, 16. Deut. 11. 2, 3, 4. 8. 1 Sam. 6. 6. Pf. 135. 5, 8, 9, & 136. 10. 10. 16. Rom. 9. 17. † Ch. 1. 9, 10, 11, 13, 14. & 3. 9. & 5. 10. & 6. 5. & 14. 5.

the Nations round about ; Especially upon the Canaanites, into whose Land he was now bringing his people Israel : setting him up for a Monument unto all Generations to come, that none might dare to do so wickedly, to harden their hearts against Him at any time, to refuse to obey his word, to oppress his people. In this sense of Dereliction and Rejection, in a just Judgment for heinous, habitual, obstinate Sinning, must the Apostle be understood, when he says, Rom. 9. 18. *God Hardeneth whom he will* : meaning any like obstinate, wicked Pharaoh ; * whom just before he had mentioned. For his Discourse manifestly is of God's Casting off the Jews, † Vindicating his Righteousness and Justice therein : (As on the other hand, his Discourse as apparently is of God's Calling of the Gentiles, and Choosing them for his people, || magnifying in this respect his Free Grace and Goodness.) So that God's Hardening here, doth clearly mean his Casting off ; and more particularly his Casting off the Jews. And we all know that it was for their Sins, heinous, and long continued in, that God dealt thus severely with them ; and more principally for their Rejecting of his Son, Jesus Christ, and his Holy Gospel. But ye shall hear what

* Ver. 17.

† Ver. 14, 15.

|| Ver. 15, 16.

23. Ch. 11.

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what the Apostle saith in that place.
 v. 3, 4. *I could wish myself were accursed
 from Christ for my brethren, my kinsmen,
 according to the flesh: who are Israelites.*
 v. 22. *God endured with much long-suffering
 the vessels of wrath fitted to destruction:*
 [fitted, not by God, * who would have
 saved them, † who would have all men
 repent and live, || who gave his Son a
 ransom for all; but by themselves, by
 their wicked works; for which alone it is
 that God destroys any.] Ver. 27, 28. *Esaias
 crieth concerning Israel, Though the number
 of the Children of Israel be as the sand of
 the sea, a Remnant [only] shall be saved:*
*for he will finish the work and cut it short
 in righteousness.* Ver. 32, 33. *They stumbled
 at that Stumbling-stone [* Christ; not be-
 lieving on him:] As it is written, I lay in
 Zion a stumbling-stone and rock of offence;
 and whosoever Believeth on him, shall not
 be ashamed †.* Ch. 10. 19, 21. *Did not Is-
 rael know? — To Israel he saith, All day
 long I have stretched forth my hands unto
 a disobedient and gain-saying people.* Ch.
 11. 1, 2. *Hath God cast away his people?*
*God forbid: for I also am an Israelite of
 the seed of Abraham, of the tribe of Ben-
 jamin. God hath not cast away his people
 which he foreknew* [* not any of the Jews
 which

* Ch. 10. 1.
 Joh. 1. 11, 12.
 Mat. 10. 5.
 Mar. 16. 15,
 16 Luk. 24.
 47. Act. 2. 38.
 & 3. 19, 26.
 & 13. 46.
 Mat. 23. 37.
 † 2 Pet. 3. 9.
 1 Tim. 2. 4.
 Ezek. 33. 11.
 Joh. 3. 16.
 || Heb. 2. 9.
 1 Tim. 2. 6.
 2 Cor. 5. 14.
 2 Pet. 2. 1.
 Isa. 53. 6.
 1 Joh. 2. 2.
 * 1 Cor. 1. 23.
 † See 1 Pet. 2.
 6, 7, 8.
 * Ch. 8. 28, 29.
 & 9. 6, 7, 8, 23,
 24, 25, 26, 33.
 & 10. 9, 12, 13.
 Gal. 3. 16, 17,
 28, 29. 1 Pet.
 1. 2. Eph. 1. 4.
 10. 16. 2 Tim.
 1. 9. — Rom.
 8. 1, 9, 10, 13.
 2 Cor. 4. 17.
 Gal. 5. 24. &
 6. 15. Eph.
 2. 20.

which are *such* as God of old *purposed* to choose unto himself and own for his people, even of *what Nation soever* they are, viz. *Believers* in Christ Jesus, and *holy*, and *obedient*, (the which alone now are his people, the *true Israel of God* :) but only the *obstinate*, *wicked*, and *unbelieving*, such alone of *Israel* as would not forsake their *sins*, receive his Son, and obey his Gospel.]

Ver. 5. At this present time there is a Remnant according to the Election of Grace. [* God hath reserved some among the Jews unto himself : † there is a Remnant of them that are *such* as God of his free grace hath chosen for his people, and which by grace he will justify and save by Jesus Christ, through faith in his blood : some of them believe, and obey the Gospel.]

Ver. 7, &c. What then? *Israel* [the generality of this people] hath not obtained that which he seeketh for [|| Righteousness, Justification unto life : because they sought it not by grace, faith, Christ, a Saviour, but by their own works alone, by the works of the Law :] but the Election hath obtained it [* the Remnant according to the Election of Grace, such of the Jews as are Believers, and Sanctified in Christ Jesus :] and the rest were Blinded [* delivered up unto Blindness for their obstinacy and unbelief :]

Accord-

* Ver. 4.

† Ver. 6. 22.

Ch. 3. 24, 25.

26. & 4. 25.

& 5. 1. 6. 10.

12. & V. 15.

10. 2. 1. C. 8.

33, 34. & 9.

11, 23, 24.

& 10. 3, 4.

2 Thes. 2. 13.

Eph. 2. 7, 8,

9, 10. Joh.

3. 16.

|| Ch. 9. 31.

32. & 10. 3,

4. & 3. 20,

22, 30. & 4.

4, 5, 16, 24.

& 11. 6. Gal.

2. 16. & 5. 4.

Act. 13. 39.

Heb. 9. 9. 10.

13. & V. 26.

28. C. 10. 10.

|| Joh. 2. 2.

& 1. 7.

* Ver. 25.

2 Cor. 3. 13,

14, 15. Mat.

13. 14, 15.

According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a Recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. Ver. 20. Because of Unbelief they were broken off. Now what can be more manifest than that the Apostle's Discourse in this place is of God's Rejecting of the Jewish Nation, at that present time, for their Rejecting of Christ their Saviour, and their abuse of the Means of grace which he vouchsafed them? Wherefore I cannot but wonder that any should understand him, as if he spake of God's Reprobating, absolutely decreeing and dooming, from Eternity, a certain determinate number of particular persons of all Nations, the greater part of Mankind, unto the Everlasting Torments of Hell, upon the account of Adam's sin alone in Eating the forbidden fruit, which from Eternity he foresaw; leaving them in the lapsed state, the state of perdition, in his guilt and sin, imputed unto all his Children, all Mankind, and in the pravity and corruption of Nature, derived necessarily from him unto all,
without

* See *Calv.*
Instit. L. 2.
 C. 5. § 17.
 & L. 3. C. 21.
 1, 5, 7. C. 22.
 1. 11. C. 23.
 1, 6, 7, 8, 11,
 12. C. 24. 12.
 13, 14, 16.

without *all help* and remedy, all that should ever *profit* them, certainly and *inevitably* to perish for ever *. Well, but ye shall now see on the *other hand*, that the Apostle's Discourse as plainly is of God's *calling of the Gentiles*, and *Adopting* them for his people, who a long time had been *aliens* to him. Ch. 9. 24, &c. *God hath called the Gentiles: as he saith in Osee, I will call them my people, which were not my people, and her beloved, which was not beloved. And, It shall come to pass that in the place where it was said unto them, ye are not my people, there they shall be called the Children of the living God.*—The Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of Faith. Ch. 11. 11. *Through the fall of the Jews salvation is come unto the Gentiles. Ver. 20. Because of Unbelief they were broken off, and thou standest by Faith. Ver. 30. Ye in times past have not believed God, yet now have obtained mercy through their Unbelief. And now we may clearly see what that meaneth, Ch. 9. 21. Hath not the Potter power over the Clay, of the same lump to make one vessel unto honour, and another unto dishonour? The Clay here more particularly*

ticularly signifies the *Jews and Gentiles* :

* both which were an *evil and vicious lump*. God *visited* both in great *Mercy*, declared unto them *Jesus Christ* his *Son*, and *Salvation* by him, and that *Word* which contained his *Mind* and *Will* in order to their *obtaining* *Salvation* by him, viz. the *Gospel*. The one, viz. the *Gentiles*, *believed* on his *Son*, and *embraced* the *Gospel*, *conforming* their *hearts* and *lives* according to it; † and so were *vessels* for *honour*, *fitted* for their *Masters service*, and for *eternal life*: The other, the *Jews*, *rejected* both *Christ* and the *Gospel*, adhering to the *Law of Moses*, and depending upon their own *Works* for *Justification*, being withal a *sinful and wicked* people, and so were *vessels* for *dishonour*, *fitted* for *destruction*. These, the *Natural branches*, for their *Unbelief*, and *Disobedience*, and monstrous *impieties*, were *broken off* from the *good Olive tree*; God would own them no longer for his *people*: Those, the *Wild branches* by *nature*, for their *Belief*, and *Obedience*, and sincere *Reformation*, were *grafted in*; God *chose* them for his *people*. Ye shall hear again the *Apostle* speaking in the same place. *Ch. 9. 30, &c.* The *Gentiles* which followed not after *Righteousness*,
have

* *Ch. 3. 9:*

to 20. & V.

23. Mat. 11.

16, &c. & 12.

45. Mar. 8. 38.

Eph. 2. 1, 2, 3.

† *2 Tim. 2.*

20, 21.

have attained to Righteousness, even the Righteousness which is of Faith. But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it not by faith, but as it were by the Works of the Law: for they stumbled at that Stumbling-stone: As it is written, Behold, I lay in Sion a Stumbling-stone and rock of offence; and whosoever believeth on him, shall not be ashamed. Ch. 10 3, 4. They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. For Christ is the end of the Law for Righteousness to every one that Believeth. Ver. 16. 21. They have not all obeyed the Gospel.—To Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. Ch. 11. 11. Through their fall Salvation is come unto the Gentiles. Ver. 20, &c. Because of Unbelief they were Broken off, and thou, [Gentile] standest by Faith: be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the Goodness and the Severity of God: on them which fell, Severity; but towards thee

thee Goodness, if thou continue in his Goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. Let me add what he saith of the Roman believing Gentiles to whom he writes: Ch. 6. 17, 18, 22, 23. *Ye were the Servants of Sin, but have obeyed from the Heart that form of Doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. — Now being free from sin, and become servants to God, ye have your fruit unto Holiness, and the end everlasting Life: for the Gift of God is eternal life, Through Jesus Christ our Lord. Consonant hereunto speak the other Scriptures of the New Testament. Joh. 1. 11. Christ came unto his own [the Jews] and his own received him not. Mar. 1. 14, 15 Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, Repent, and Believe the Gospel. Mat. 11. 20. Then began he to Upbraid the Cities wherein most of his Mighty Works were done, because they Repented not. Ch. 21 19. When he saw a Fig-tree in the way, he came to it, and found nothing thereon, but Leaves only; and he said unto it, * Let no Fruit grow on thee henceforward for ever: And*

* Ch. 3. 8 10.
Luk. 13. 6, 7.
Heb. 6. 7, 8.

presently the Fig-tree withered away :
 [This signifies the Jews.] Ver. 33, &c.
 There was a certain Householder which
 planted a Vineyard, and hedged it round
 about, and digged a Wine-press in it, and
 built a tower, and let it out to Husbandmen,
 and went into a far Country. And when the
 time of the Fruit drew near, he sent his Ser-
 vants to the Husbandmen, that they might
 receive the Fruits of it. And the Husband-
 men took his Servants, and Beat one, and
 Killed another, and Stoned another. Again
 he sent other Servants, more than the first;
 and they did to them likewise. But last of
 all, he sent unto them his Son, saying, They
 will Reverence my Son. But when the Hus-
 bandmen saw the Son, they said among them-
 selves, This is the Heir, come, let us kill
 him, and seize on his Inheritance. And
 they caught him, and cast him out of the
 Vineyard, and slew him : [This means
 Christ, the Son of God] When the Lord
 therefore of the Vineyard cometh, what will
 he do unto those Husbandmen ? They say
 unto him, He will miserably destroy those
 wicked men, and will let out his Vineyard
 unto other Husbandmen, which shall render
 him the Fruits in their seasons. Jesus saith
 unto them, — The Kingdom of God shall be
 taken from you, and given to a nation bring-
 ing

ing forth the Fruits thereof. Ch. 22.
 2, &c. The Kingdom of heaven is like unto
 a certain King, which made a Marriage
 for his Son, and sent forth his Servants to
 call them that were bidden to the Wedding
 [i. e. the Jews:] and they would not come.
 Again he sent forth other Servants, saying,
 Tell them which are bidden, Behold, I
 have prepared my dinner, my oxen and my
 fatlings are killed, and all things are ready:
 come unto the Marriage. But they made
 Light of it, and went their ways, one to
 his Farm, and another to his Merchandise:
 and the remnant took his Servants, and en-
 treated them spitefully, and slew them.
 But when the King heard thereof, he was
 Wroth, and sent forth his Armies, and
 destroyed those murderers, and Burnt up
 their City. Then saith he to his Servants,
 The Wedding is ready, but they which were
 bidden, were not worthy. Go ye therefore
 into the High-ways [unto the Gentiles]
 and as many as ye shall find, bid to the
 Marriage. So those servants went out in-
 to the High ways, and gathered together
 all as many as they found, both bad and
 good: and the Wedding was furnished with
 Guests. Luk. 13. 34, 35. O Jerusalem,
 Jerusalem which killest the Prophets, and
 stonest them that are sent unto thee! how

often would I have gathered thy children together, as an Hen doth gather her brood under her wings, and ye would not? Behold, your House is left unto you Desolate. Ch. 19. 41, &c. If thou hadst known, even thou at least in this thy Day, the things that belong unto thy Peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy Children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy Visitation.

Joh. 8. 24. If ye Believe not that I am He
 * Ver 25, 28, [* the Son of God, the Saviour of the
 58. Ch. 4. 25, World, the Messias] ye shall Die in your
 26. & 5. 18. Sins. Act. 2. 38, 40. Peter said unto them
 & 3. 15, 16. [the Jews] Repent, and be Baptized every
 & 6. 40, 51. one of you in the Name of Jesus Christ, for
 Mat. 20. 28. the Remission of sins.— And with many other
 & 26. 26, 28. words did he testify and exhort, saying,
 Luk. 22. 19, Save yourselves from this Untoward gene-
 20. ration. Ch. 3. 26. Unto you first, God ha-
 ving raised up his Son Jesus, sent him to
 Bless you, in turning away every one of you
 from his Iniquities. Ch. 7. 51. Ye stiff-
 necked and uncircumcised in heart, ye do
 always Resist the Holy Ghost: as your Fa-
 thers

thers did, so do ye. Ch. 13. 46. It was necessary that the Word of God* should first ^{* Luk 24. 47.} have been spoken unto you: but seeing ye put it from you, and judge your selves unworthy of Everlasting life, lo, we turn to the Gentiles. Ch. 18. 5, 6. Paul testified to the Jews, that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your Blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. Ch. 20. 20, 21. I have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ. Ch. 28. 23, &c. Paul persuaded them [the Jews] concerning Jesus, both out of the Law, and out of the Prophets. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, Paul said, Well spake the Holy Ghost by Esaias the Prophet unto our Fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes,

and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the Salvation of God is sent unto the Gentiles, and that they will hear it. Thus I have farther made it manifest, that the Apostle's Discourse in the forementioned place, *Rom. 9, &c.* is particularly of the Jews, and of God's *Blinding* and *Hardening* of them; and that by *that* he means, (as is Consonant also to the other Scriptures of the New Testament, as I have shewed) that God delivered them up unto their own wilful *Blindness* and *Hardness*; that since they closed their eyes, and would not see, and their heart was waxed gross [hard,] and they would not perceive; God therefore said, *Let their eyes be darkened, let them not see, Let their heart be gross [hard,] let them not perceive*; that since they would not *Believe on Christ*, and accept him for their *Saviour*, and embrace his *Gospel*, neither yet would forsake their enormous *impieties*, He gave them up unto that their *Unbelief*, *Obstinacy*, and *Wickedness*; he left them unto their own ways for a recompence of their evil deeds; he cast them off from being his people. And now I conclude, and that from

from the *Apostle* too in the same place, that thus likewise we are to understand God's *Hardening of Pharaoh's heart*, * that *Ver. 14, 17.* being the very *Instance* which the *Apostle* there produces in his *Vindication* of God's *Righteousness* and *Justice* in dealing so severely with those his ancient people: viz. that since *Pharaoh* grievously oppressed *Israel*, and when God sent unto him to let them go, hardened his heart, and refused, God in Judgment delivered him up unto that his hardness; resolving withal (as I have shewed from the *History*) to punish him severely for that his obstinacy and disobedience, and the cruel oppression of his people: (And so also did God severely punish the *Jews*, for their obstinacy and disobedience to his Son, and for all their impieties which they had long continued in.) Both the one and the other, both *Pharaoh* and the *Jews*, were *Vessels of Wrath*, such as God would shew his *Wrath* upon, profligate and obdurate Sinners; † fitted, compleated, † Κατηλίσ- by their own wickedness, for destruction. μένα : God did not presently destroy them; he *Rom. 9. 22.* endured them with much long-suffering. But persisting still in their hardness and their sins, he then let his *Wrath* fall upon them in full Vials: *Pharaoh* and his

* Exod. 14. 17.
28. Pl. 136.

15. 1. 1. 1.

12. 1. 1. 1.

† Matth. 24.

Luk. 19. & 21.

Egyptians were smitten with various *Plagues*, * and at last he and his mighty Host were drowned in the *Red Sea*: the *Jews*, the whole Nation, with the Holy City and Temple († as our Saviour had predicted and forewarned) were utterly ruined, by the *Romans*. As for God's Reprobating a set Number of particular Persons for *Adam's* Transgression in Eating the forbidden Fruit, passing them by in his Act of Grace and Mercy, leaving them in the lapse, involved in their Father's Guilt, without help or remedy, inevitably to perish everlastingly, in the Torments of *Hell-fire*; resolving never to save them: I find nothing of this in the Apostle's Discourse. And to assert that God infused into *Pharaoh* his *Obstinacy* and *Disobedience*, and into the *Jews* their *Unbelief* and *Rejection* of *Christ Jesus* and his Gospel, this *Hardness of heart* into them, or that He excited and impelled them to these Evils, for which he so severely plagued and punished them; this truly I judge is highly to blaspheme his *Holiness* and his *Justice*.

¶ Com. in Exod.

p. 17. Ἀνδρῶν

οὐ Θεὸν τὸ ἐν-

εργεῖν σκλη-

ρυσιν, &c.

I will conclude this Point with the Testimony of *Origen*: And thus he says, || It is unworthy of God to work *Hardness* in the heart of any one, and to " work

"work it that he might resist his Will.

"* Some are of opinion, that God made * Ib. p. 18.

"some men for perdition: and for proof It. De Princ.

"hereof, alledge this, God hardened L. 3. C. 1. It

"Pharaoh's heart. But he that is made Philoc. C. 21.

"for perdition, can never do any good,

"his Nature always contradicting him

"therein. What need therefore was

"there that God should harden Pharaoh

"not to let the people go, who was,

"as they say, a son of perdition? It seems

"then, if he had not been hardened,

"he would have let them go.—And why

"doth God blame him, saying, Because

"thou obeyest me not, I will slay thy first-

"born? † Let them consider that God † Psal. 25.

"speaks to him as having a Freewill, If

"thou wilt not let them go: again, How

"long wilt thou not fear me? that he

"might shame him, not because he could

"not do it, but because he would not.

"|| God hath mercy on whom he will, and || De Princ.

"whom he will he hardens: this some L. 3. C. 1. It

"Heterodox men abuse, depriving man Philoc. C. 21.

"of Free will: saying, Some Souls are

"lost and damned, such by nature and

"creation; and they cannot be saved:

"Others are saved, and are of a better

"make; and these cannot perish: And

"that Pharaoh was of the lost and perish-

"ing

"ing nature, and therefore God *harden-*
 "ed him. But if he was so by nature,
 "what *need* was there that God should
 "harden him, and that not *once*, but
 "often, unless perhaps, as if he was not
 "of such a nature, he should be *over-*
 "come by the *signs* and *wonders*, and
 "obey?—Let them shew how God is
 "good and *just*, or only *just*, if he *hardens*
 "the heart, and then *punishes* the man
 "because he is *hardened*.—The good
 "and kind Master says to his Servant
 "that grows *naught* and vicious by his
 "Goodness, *I have made thee so, my Good-*
 "ness hath *undone thee*. And accordingly
 "St. Paul writes, *Despise thou the riches*
 "of his Goodness, and Forbearance, not
 "knowing that the Goodness of God leadeth
 "thee to Repentance? but after thy *Hard-*
 "ness and *Impenitent* heart treasurest up
 "unto thy self wrath against the day of
 "wrath. What he here says to the
 "sinner, may fitly be said to Pharaoh,
 "viz. that by his *hardness* and *impeni-*
 "tent heart he *treasured up wrath unto*
 "himself. In the Gospel it is said, *The*
 "seed that is sown on the Rock, withers
 "away for want of Earth. The Rock is
 "the Soul, which is *hardened* by its own
 "negligence, and made *stony* by its
 "wicked.

“wickedness: for God created in none
“the stony heart, but wickedness pro-
“duced it. — *I will take away the heart*
“*of stone*, says God: some therefore
“will say, it is not in our power to put
“it away. I answer, The Master pro-
“mises the Scholar that he will teach
“and instruct him: but then it is upon
“the account that he will be diligent,
“and mind his precepts, and learn of
“him: So God promises to take away
“the stony heart to them that will
“come to him, and receive his instructi-
“ons: as we read in the Gospel, that
“the sick came to Christ, and besought
“him to heal them, and so were healed:
“the coming and the beseeching was their
“work; but the healing, Christ’s. — As
“for that of the Apostle, *It is not of him*
“*that willeth, nor of him that can,*
“*but of God that sheweth Mercy*: We may
“bring that of the Psalmist to explain
“it, *Except the Lord build the house,*
“*they labour in vain that build it: except*
“*the Lord keep the City, the watchman*
“*waketh but in vain*: Where we are not
“dehorted from watching and building,
“but are only taught that all our build-
“ing and watching without God will
“stand us in no stead; all our will, and
“all

"all our endeavour without his *help* and
 " *bleſſing* is *nothing* ; the effect muſt be
 " aſcribed to *him* as the perfecter of all.
 " So ſays St. Paul, *I have planted, and*
 " *Apollos watered, but God gave the in-*
 " *crease* : So then neither is he that plant-
 " eth any thing, neither he that watereth
 " but God that giveth the increase. As
 " therefore, piously ſpeaking, the fruit-
 " ful Crop is not the Husbandman's work
 " that labours, but God's, that bleſſes : ſo
 " neither is our Perfection our work,
 " which yet is not effected unleſs we
 " do ſomething, but God's, who doeth
 " exceedingly more. — Hath not the Potter
 " power over the Clay, of the ſame lump to
 " make one veſſel unto honour, and another un-
 " to diſhonour ? Hence ſome ſay, God like-
 " wiſe creates ſome men unto Salvation,
 " and others unto Perdition : and to be
 " ſaved, or to periſh, lieth not in us ;
 " and that we have not Free-will. But
 " why then doth the Apoſtle condemn
 " ſome for doing ill, and commend others
 " for doing well ? And how ſays he,
 " Every one ſhall receive according to that
 " he hath done ? And doth not this their
 " ſenſe make him to contradict himſelf,
 " who ſaith in another place, *If a man*
 " *purge himſelf, he ſhall be a veſſel unto*
 " honour ?

"honour: If therefore it be according
 "as we purge or not purge ourselves, that
 "we are for honour or dishonour, it is
 "not therefore by creation that we are
 "so.—To will and to do we have of God:
 "and as our will inclines to good or evil,
 "so is the difference made for honour or
 "dishonour. (*)

And now, my Brethren, in Confor-
 mity to my Text, I must exhort you to
 take good heed unto yourselves at all
 times that ye sin not against God with an
 hard heart, lest God deal with you as
 he did with Pharaoh who so sinned,
 deliver you up unto that your wilful
 hardness, and pour down his heavy
 Plagues and Judgments upon you. Nor
 is it only the temporal Judgments of
 this World which in this case ye are to
 fear, but the eternal which he inflicts
 in the other World, the flames of Hell.
 For unto whom but the obstinate and
 obdurate sinners doth that devouring fire

(*) See Origen farther, In Num. C. 23. H. 14. In Ep. ad
 Rom. C. 9. L. 7. In Mat. Tr. 34. In Diver. H. 9. In
 Joan. T. 32. De Princ. L. 3. C. 1. See also Iust. Mart.
 Apol. 1. p. 80 Iren. L. 4. C. 9. 48 71, 76. Tertul. adv.
 Marc. L. 2. C. 5. 6, 8. Cypr. Ep. 55.

belong? *Heb. 10. 26.* If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain Fearful looking for of Judgment and Fiery indignation, which shall Devour the adversaries.

Rom. 2. 5. After thy hardness and impenitent heart thou treasurest up unto thy self Wrath against the Day of Wrath and revelation of the righteous judgment of God.

Wherefore that I may contribute what I can to preserve you from this kind of sinning which is so pernicious and destructive, I shall prescribe you this Advice:

1. That ye love not the world. For it was this base inordinate affection which hardened Pharaoh's heart, both first and last. Out of a worldly interest and concern he oppressed the children of Israel which sojourned in his Land: and the same interest ruling in him, made him withstand God's Command to let them go three days journey into the Wilderness, that they might sacrifice unto him: he reaped benefit by their hard labours; and therefore continued them in the Slavish Bondage which his cruel Predecessor had imposed

imposed upon them, making them work
still with all rigour, in brick and mortar,
and all manner of service in the field: and
 for fear lest they would not return into
 his hand again, and so he should lose the
 benefit, he therefore would not let them
 go into the Wilderness. * *Wherefore do* * Exod. 5. 4.
ye hinder the people from their works?
 says he to Moses and Aaron. † *Let more* † Ver. 9.
work be laid upon them, says he to his
 Task-masters. ‖ *Ye are idle, ye are idle:*
therefore ye say, Let us go and do sacrifice ‖ Ver. 17, 18.
unto the Lord: go therefore now and work:
 says he to the Israelites. Thus worldli-
 ness rules and hardens him: Plagues
 must make him yield, or nothing will:
 But yet neither can these work upon
 him but very slowly and by degrees: He
 will not yield till mere extremity com-
 pels him. For behold, having been
 afflicted several times, * he only gives * Ch. 8. 25.
 them leave to go and sacrifice in the
 Land: † or if they must go into the † Ver. 27, 28.
 Wilderness to sacrifice there, as the Lord
 says; yet then he will enjoin them not
 to go very far. After this being more
 sorely afflicted with other Plagues, he
 grants they shall go: * but then it must * Ch. 10. 7.
 be the men only; their little ones, and to 12,
 their flocks and herds must stay be-
 hind.

† Ver. 24.

|| Ch. 12. 30,
31, 32.

bind. Being Plagued again, † he is now content that the *little ones* go; but yet he will not part with the *flocks and herds*. Now comes the great Plague of all, the Slaughter of all the *First-born*, both of Men and Beasts in a night, throughout all the land: and now indeed he grants *all* shall go, *flocks and herds* with the rest; and urgent he is for their *speedy departure*, fearing lest he and his, all should now suddenly be destroyed: || He rose up in the night, he and all his Servants, and all the Egyptians, and there was a great cry in Egypt: for there was not an house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from amongst my people, both you and the Children of Israel: and go, serve the Lord, as ye have said: also take your flocks and your herds, as ye have said, and be gone; and bless me also. And now one would think he would have no more to do with this people, having suffered so much upon their account, the several sore Plagues of Frogs, Lice, Flies, Murrain, Biles, Hail with Fire and Thunder, Thick Darkness, The Slaughter of all the First-born in the Land. But lo, his worldly

Worldly mind beats upon his *Worldly interest*, and prompts him on to pursue after them, and bring them back again. Hearing they were fled away, he says to his Servants, * *why have we done this, that we have let Israel go from serving us?* Ch. 14. 5, &c. And forthwith he goes after them with six hundred chosen Chariots and a mighty Army of men. And overtaking them at the Red Sea, God divides the waters, and the Israelites enter into the midst of them: and Pharaoh's covetous mind, the vehement desire he had for their service, makes him so fool-hardy as to follow after them into those terrible waters, standing on an heap on both sides. And now the waters returning at God's Command, he and his Host are all drowned in the Deep, not one of them escaping. This is Pharaoh, this the Covetous King: thus love of the World hardens the heart, and makes it blind and foolish even to destruction. But, alas! there is worse to be feared from this predominant affection (as little as it is regarded) than drowning in waters, viz. burning in fire and that the worst fire, the fire of Hell. For S. Paul says, * *They that will be rich* 1 Tim. 6. 9. [i. e. earnestly covet to be so, and therefore by right or by wrong endeavour it] *will fall*

fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in Destruction and Perdition [the eternal:]

† 1 Cor. 6. 10. * The covetous shall not inherit the Kingdom of God. And further doth he tell

1 Tim 6. 10. us, || That the love of money is the Root of all Evil. And then certainly must it

needs be a great hardener of the heart; and great danger of damnation lies here.

And whether he speaks true or not, let the World judge. For who sees not,

that multitudes of Sins and Mischiefs spring hence; Frauds, Thefts, Murders,

Circumvention, Treachery, Injustice, Oppression, Sacrilege, War, Rebellion,

Disobedience to Parents, Lies, Oaths, Perjuries, &c. And surely they that do

these things have no very good Consciences: surely their hearts are not very soft;

neither can they see very well; not far off, to the Day that is coming, in

which God will Judge the world in Righteousness; when all the Wealth or Honour which they have so gotten by their

wickedness, through this inordinate affection, will not be worth a farthing to

them.

2. Abstain from fleshly Lusts, and Pleasures. For these * war against the soul;

Pet. 2. 11. and being indulged, quickly captivate us unto

unto Sin, † and make us Servants of Corruption: they darken the Understanding, vitiate the Affection, and debauch the Conscience: they choke the seed of God and every good thing in us: they strangely stupify and harden. || Whoredom and Wine (says the Prophet) take away the heart: they alienate it from God and Goodness; ravish it away wholly unto themselves: so that the man that is their Servant, lives a more brutish and animal life, * as if he were all flesh, and had no spirit in him; as if he had no Reason to direct him better; as if he had no immortal Soul to take care of for eternity; as if his Creed was, † Let us eat and drink, for to morrow we die, and then there is an end of us for ever, there is no life but this; as if he had no God to serve, || as if his Belly were his God. Thus we read Isa. 5. 11, 12. They rise up early in the morning, that they may follow strong drink; they continue until night, till wine enflame them: the harp and viol, the tabret and pipe, and wine are in their feasts. And what better can be expected from this sensuality than that which the Prophet adds, They regard not the work of the Lord, neither consider the operation of his hands. Thus again we read

† 2 Pet. 2. 19.
& 1. 4

|| Hol. 4. 11.

* Gen. 6. 2, 3.
Mat. 24. 38,
39.

† Isa. 22. 13.
1 Cor. 15. 32.
with Ver. 12.
19. Act. 23.
8. & 17, 18.

|| Phil. 3. 19.

*Ch. 56. 10, 11, 12. The Watchmen are Blind, they are all ignorant,—the Shepherds cannot understand. What is the reason of this? It is their carnality and voluptuousness: as it follows, Come, say they, I will fetch Wine, and we will fill our selves with strong drink, and to Morrow shall be as this day, and much more abundant. And so is it expressly said Ch. 28. 7. The Priest and the Prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. Nay, the sensual lusts and pleasures have a power in them to carry the heart away to Idols, those abominable, those foolish things: * The Children of Israel committed whoredom with the daughters of Moab: and then presently they went with them to the sacrifices of their Gods: † Solomon loved many strange Women, Moabites, Ammonites, Edomites, Zidonians, Hittites: and these turned away his heart after their strange Gods, Ashtoreth, Milcom, Chemosh, Molech. Further, the Sensualists for the enjoyment of their Pleasures bring themselves to rags and beggary; and fill their bodies with pains and diseases: They regard not reproof; and as for shame, they laugh at it: The*

tears

* Numb. 25.
1, 2, 3.

† 1 King. 11.
1, &c.

tears and intreaties of a Friend prevail nothing with them; and the reproaches of an Enemy as little affect them; They know *Death* and *Poison* are in their sweet *Morsels*, yet will not forbear them: The *Terrors of the Lord* they know, they hear his voice from Heaven, *If ye live after the Flesh, ye shall Die: Drunkards and Whoremongers God will Judge* [condemn] *they shall have their part in the lake which burneth with fire and brimstone:* and yet they go on in their way unconcerned, as merrily as if nothing but peace and happiness were proclaimed to them. Judge ye therefore now, whether they are not an *obdurate*, a *fottish* and *stupid* people; and whether it is not their *Sensuality* that hath made them so.

Rom. 3. 13.
Heb. 13. 4.
1 Cor. 6. 9, 10.
Rev. 21. 8.

3. Allow not your selves in the *common practice of any known Sin*: be not *bold* and *familiar* with it. When ye observe your selves to have offended, in how *small* a matter soever it be, remember that the offence was committed against an *infinitely Glorious and Holy Majesty*: and therefore be *ashamed* and heartily *sorry* for it; and immediately betake your selves unto Him in *Prayer for pardon*; and besides this, in an *holy revenge* for

the harm it did you, set your selves against it with all your *might* and *care* for the future. For if once ye give your selves the *liberty* of repeating the same sin wittingly and willingly, it will soon contract a *familiarity* with you, and lose its *ugliness* and *ediousness* in your esteem. Some Creatures that were *horrid* to us at the first, cease to be so, after we have had some converse with them: *unfavoury* meats by frequent eating of them become *pleasant*: And sin in like manner by common practice proves *acceptable*. Several *vices* beget an *habit*: and an *habit* begets *hardness*. Some (ye may observe) at first are *modest*, and *blush*, and *fear* to offend: but having *accustomed* themselves a while to the evil, become *bold* and *hardy*: and then still proceeding the same way, at last prove *impudent* and *senseless*.

4. Associate not with wicked, Hardened men. For they are *ill Masters*, and will teach you *ill things*. If they entice you not with their *Tongues* to do as they do (which yet they will scarce forbear:) yet will they as strongly assure you by their *Example*. By *Hearing* and *Seeing* their *Practice*, ye will be *emboldened* to *imitate*: and when ye do

for ye must expect no check and reproof from them for it, but rather commendation and encouragement. And thus in time, as ye joyn in common society, so ye will also in common manners: your tender heart will become hard, and ye will lose the shame of sinning; ye will be even ashamed not to sin, as they do, in their company. Solomon says, * *He that walketh with wise men, shall be Wise: but a companion of Fools shall be destroyed: viz. by learning their Folly, their Sin: he shall become like one of them, shall be debauched, † made wicked.* † *Wherefore says he again, || Make no Friendship with an angry man, and with a furious man thou shalt not get; lest thou learn his ways, and get a share unto thy foul.* || *Take heed of being ensnared and overcome by the Authority and Example of Great Persons. The Poor and Abject usually admire their Lords and Masters, and are ambitious to imitate them: they are awed with their Commands, and fear to displease them. The King's Word and Example make Profelytes, like a Law: and ten times more prevail than the Prophets. He Commands, and he goes before: they, silly*

* Prov. 13. 20.
† ירוע
|| Prov. 22. 24.

nota Bene

B b 4 things

things, obey, and follow after: never considering with themselves, that the Greatest is but a *man*, and is as subject to Infirmities as another; that sin in Him is no *better* than in the Beggar; that there is one *Higher*, to whom He as well as they must give *account*, and before whom neither He nor they shall be *justified* for *evil doing*, viz. Almighty God, who *accepts* no man's *person*.

Thus, Dear Souls, I have given you my Advice for the prevention of your sinning against God with an *Hard heart*. And now I beseech you, be not Hearers only of the Word, but also Doers of it; follow the Directions which have been prescribed you for your Salvation. And yet farther I advise and entreat, that ye continually *pray* to God with all earnestness that he would be pleased to preserve you from this pernicious Hardness: which assuredly is *worse* than all the *Plagues* which *Pharaoh* and the *Egyptians* suffered; entangling in the fetters of *sin*, and leading down unto the *Infernal Pit*. The *Lord Jesus*, the Saviour of Souls, be with your Spirits, and keep you always in the
fear

for and love of God, that at his coming from Heaven to Judge the World, ye may be found an acceptable people in his sight, and he may Crown you with *Eternal Life and Glory*. Amen.

that there is one Father, to whom, as well as they must give account, and before whom, neither He nor they shall be justified for evil doing, viz. Almighty God, who accepts no man's

S E R.

Thus, Dear souls, I have given you my Advice for the prevention of your sinning against God with an hard heart. And now I beseech you be not Hearers only of the Word, but also Doers of it: follow the Precepts which have been prescribed you for your Salvation. And verily I advise and entreat, that ye continually pray to God with all earnestness, that he would be pleased to preserve you from this pernicious Hardness: which all too is worse than all the Plagues which Pharaoh and the Egyptians suffered: entangling in the tatters of sin, and leading down into the infernal Pit. The Lord Jesus, the Saviour of souls, be with your Spirits, and keep you always in the

ten and are of God, that at his com-
ing from heaven to judge the World
we may be found an acceptable peo-
ple in his sight; and he may show
us with R-M in Act. A-
men.

Exod. XXIV. 6.

The Lord passed by before him [Mo-
ses] and proclaimed, The Lord,
the Lord God, Merciful and Gra-
cious, Long-suffering, and abun-
dant in Goodness, and Truth, keep-
ing mercy for Thousand, Forgi-
ving iniquity, transgression, and sin,
and that will by no means clear the
guilty; Visiting the iniquity of the
Fathers upon the Children, and upon
the Children, Children, unto the
Third and to the Fourth Generation.

When God sent Moses unto the Children
of Israel to tell them that he would
deliver them out of their bondage, and
bring

S E R M O N XI.

EXOD. XXXIV. 6, 7.

The Lord passed by before him [Moses] and proclaimed, The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping mercy for Thousands, Forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; Visiting the iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the Third and to the Fourth Generation.

יְהוָה יְהוָה, Jehovah, Jehovah God.
 When God sent Moses unto the Children of Israel to tell them that he would deliver them out of their Bondage, and bring

bring them into the land of Canaan, Moses supposing that they would enquire of him His Name, desired to know what he should say. And God said unto him,

* Exod. 3. 13,

* **אֲנִי הוּא אֲמַר, I AM THAT I**

AM: And bad him say, **אֲמַר, I Am**

hath sent me unto you. This **אֲנִי, I**

AM, is the same as **יְהוָה, Jehovah.**

The which is the Name which God in a more peculiar and eminent manner hath ascribed unto Himself. Exod. 6. 2. *I am*

Jehovah. Ma. 42. 8. *I am Jehovah, that*

is my Name. Ps. 83. 18. *Thou whose Name*

alone is Jehovah, &c. Now Jehovah sig-

nifies *Being*: And so it well denotes God,

who is *All Being*; *Eternal* in Himself,

always existing; † *from Everlasting unto*

Everlasting; ‖ and the *Fountain*, * and

the *Upholder* of all things else, from

whom all came, and upon whom all de-

pend.

He is **אֱלֹהִים, God**: that is to say, God

alone, the only true God, † the only

God by nature; he alone *Jehovah.* Deut.

6. 4. *Jehovah our God is one Jehovah.*

Neh. 9. 6. *Thou even thou art Jehovah*

alone. Jer. 10. 10. *Jehovah is the True*

God, he is the Living God, and the Ever-

lasting King.

† Psal. 90. 2.

‖ Act. 17. 24,

25, 26.

* Neh. 9. 6.

Psal. 36. 6.

† Gal. 4. 8.

Rom. 8. 6.

The

The word ~~is~~ signifies strong. And being spoken of God, in whom all Excellences are in perfection, denotes all power: And so is he called, The Almighty: And so is it spoken of him, * Power belongeth unto God: i. e. the Greatest.

Ps. 62. 11.

† He doeth according to his will in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his hand, or say unto him, What doest thou?

† Dan. 4. 35.

|| His counsel shall stand, and he will do all his Pleasure. * Nothing is Impossible with him. And again, † In Jehovah is Everlasting strength. Behold the Won-

|| Isa. 46. 10.

* Luk. 1. 37.

† Isa. 26. 4.

ders that he hath done by the hands of feeble men. By Moses, at his word and the motion of his hand, he sent grievous Plagues upon Egypt, Frogs, Flies, Murrain, Biles, Hail, Locusts; and at his word again removed them: By him He divided the waters of the Red-Sea, so that his people passed through on dry ground: By him opened the Rock, and gave them drink abundantly, || streams ran like Rivers: By him opened the Earth, and swallowed up Korah and his Company. So likewise by Josuah He made the Sun to stand still in the midst of Heaven: By Elijah He consumed the Captains with their Fifties with Fire

from

† Gal. 3. 8.
Rom. 8. 10.
|| Psal. 78. 16,
17. & 105.
41. & 114. 8.
1 Cor. 10. 4.

from Heaven: By seven Priests carrying the Ark seven times round Jericho and blowing with Rams Horns He threw down the Walls thereof. I will only add, By the Apostles of our Blessed Lord and Saviour He healed all manner of Diseases, immediately, upon their speaking of the word, or with the touch of their hand; and raised the dead too, and cast out Devils. But ye will more confess and admire his Almighty Power, if ye consider the Works of his Creation, the Heavens and the Earth, and all things contained therein: There was nothing at first but Himself; he only is Eternal: So that originally he produced all things out of nothing: * And he only spake the word, and they were made. Extol him that doeth Wonders: Fear him, serve him, call upon him, trust in him: Jehovah is his Name: He is the strong God, He is God alone. And God having proclaimed this of Himself, he next proclaims, as that which renders his Majesty, not dreadful and affrighting, but Amiable unto all, and may attract us strongly to love and serve him, viz. That he is

Merciful: [חַנּוּן, Pitiful, Compassionate.] † He is a God of great kindness, and of tender mercy, very pitiful, full of

Plal. 33 6
8 148 5,
Gen. 1. 1. 2,
3, 6, 9, 11,
14, 20, 24,
26.

† Plal. 103. 6.
& 111. 4 &
145 8. Joel
2. 13. Jon. 4.
2 Jami. 5. 11.

of bowels of compassion: * He is love it self. Isa. 49. 15. Can a woman forget her sucking Child, that she should not have compassion on the Son of her Womb? yea, they may forget, yet will I not forget thee. But will a Woman deliver up her Child, her only Child, in whom she exceedingly delights, to be bound, buffeted, and scourged, to be mocked, reviled, and spit upon, and in a cruel and ignominious manner to be put to death, to save the life of an enemy, of one that hath always hated her, and always acted most injuriously against her, and still continues in the same enmity? But so God loved us: † whilst we were yet enemies: sinners against him, in an excessive manner, serving divers lusts and pleasures, he sent his only begotten Son into the World, in whom he was well-pleased, to die that cursed death of the Cross, full of pain and reproach; for Jews, that were a stubborn, stifnecked, and rebellious people; and for Gentiles, that worshipped Idols, and sacrificed unto Devils, and committed all Abominations with greediness; || for all the world, and so for the worst of men.

1. But consider especially the love and kindness which God hath for the Righteous.

Joh. 4. 16.

† Rom. 5. 6,
8, 10. Eph.
2. 3, 4, 5, 6,
Tit. 3. 3, 4.

|| Joh. 3. 16.
1. Job. 2. 2.
2. Cor. 5. 14.
Heb. 2. 9.
2. Pet. 2. 1.

• Pf. 33. 18,
19.

† Pfal. 91.

¶ Ps. 34. 17.

* Mat. 18. 6.

† Ps. 34. 10.
& 37. 25.
Rom. 8. 28.

*Righteous. * His eye is upon them that fear him, to deliver their soul from death, and to keep them alive in famine. † In perilous times he is with them to save them from the Destroyer: he giveth his Angels charge over them. ¶ When they are in oppression and sorrow, and cry unto him, he hears their complaint, and sends them relief, and delivers them out of all their trouble. Though he delights not in blood, yet for their sakes he stirs up himself, and mightily slays their enemies. When they offend, he corrects them gently: and he wishes that that shaking of his Rod might suffice, that he might not afflict them very sorely. He is heavily displeased with those that cause them to sin, insomuch that we are told * that it were better for them that a Millstone were hanged about their Necks, and they were cast into the depth of the Sea. Finally, his Promise is † that they shall not want; and that all things shall work for their Good. Certainly these will say, Truly God is merciful, and abundantly so. For though they do indeed love and serve him, which is the thing he requires of them, and is delighted with: yet their love and service is so faulty and imperfect, that they deserve*
no

no such favour: their *sins* are great and many; and all their *merit*, they will confess, is only *punishment*.

2. But yet consider too that God is Merciful to the *Wicked*. Indeed he cannot love them and *delight* in them as *Children*, because of the *wickedness* and *forwardness* of their Nature, and their *egregious disobedience* to him: but however he *pities* and commiserates them as they are his *Creatures*, made after his own *Image*, with rational and immortal *Souls*, able to discern betwixt *good* and *evil*:

* and as he hath provided food for all Gen. 1. 29, 30. that have the breath of *life*, both Man Pf. 104. 14, 15. and Beast: so to *these* that are so *unworthy*, he grants a *share* in his *Riches* of the *Earth*: and the more to *allure* them unto Himself, he oft divides them a *large* portion: And when they are in *misery* and *distress*, he frequently *hears* their *Cry*, and *helps* them. Pf. 145. 9, 16. The *Lord* is good to all, and his *tender mercies* are over all his works. — The eyes of all wait upon thee, and thou givest them their meat in due season: thou openest thine hand, and satisfiest the desire of every living thing. Mat. 5. 45. He maketh his *Sun* to rise on the *evil* and the *good*, and sendeth *Rain* on the *just* and on the *unjust*. Pf. 106. 43, 44.

Many times did he deliver them: but they provoked him with their Counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their Cry. Jon. 1. 2. Cry against Nineveh, for their wickedness is come up before me. Ch. 3. 4, 5, 10. Jonah cried, Tet forty days and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a Fast, and put on sackcloth, from the greatest of them even unto the least of them. — And God saw their works, that they turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not. Ch. 4. 1, 9, 11. And it displeased Jonah exceedingly, and he was very angry. — And God said unto him, Should not I spare Nineveh, that great City, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left, and also much Cattel? But there is a worse Judgment than any God executes on Earth, reserved for the Rebellious in the World to come: and God seeing them running headily in the ready way that leads unto it, pities them, and would save them from it. * Repent (says he) and be converted, that your sins may be blotted out. † Turn ye, turn ye, why will ye

AA. 3. 19

Ezek 33. 11.

ye

ye die: || God now (says the Apostle) || *Ac. 17. 30,*
31. commands All men every where to Repent
because he hath appointed a day in the which
he will Judge the World in Righteousness.
* Jesus said, I send thee unto the Gentiles * *Ch. 26. 15,*
to open their eyes, and to turn them from *17, 18.*
darkness to light, and from the power of
Satan unto God, that they may receive For-
giveness of sins, and Inheritance among
them that are sanctified, by faith that is in
me. For the Conversion of these Evil ones
God hath appointed the Ministry of his
Word: and by his Spirit he knocks at the
doors of their hearts, saying, † Open to † *Rev. 3. 20.*
me, that I may come in: He also Com-
mands that Prayers and Supplications be
made for them: And he chastises them,
to learn them Righteousness; and again
he heals them, that they might love and
serve him: Every way doth he deal
with them to turn them from their
Wickedness, that they might escape that
heavy Wrath to come, the Everlasting
Torments of Hell-fire. The Sinners
therefore, as well as the Saints, will say,
God is Merciful. It follows in my
Text,

He is Gracious, [17.] The word im-
ports Bounty and Free Goodness. And
truly was it not of his Goodness alone,

that we had our *Being* at the first, seeing that if he had *pleased*, we had not been at all? And is it not now likewise his mere Goodness to us, that our *Being* is continued, seeing that we have *sinned* against him, all of us, many a time, and very *heinously*? Considering the *iniquity* of our life, we must disclaim all *merit* for ever. But the great *Blessing* of all surely all will acknowledge to have proceeded from his *Free Grace* and Favour, *Salvation* by our Lord *Jesus Christ*. For this was his *dear* and *only Son*, and He sent him into the World to *die* for us, and make *Atonement* for our sins, that he might *pardon* us, and we might *live*. Eph. 2. 8. By *Grace* ye are saved, and not of your selves; it is the *Gift* of God. Rom. 6. 23. *Eternal Life* is the *Gift* of God, through *Jesus Christ* our Lord. 1 Joh. 5. 11. God hath given us *Eternal Life*, and this *Life* is in his Son. Ch. 4. 9. 10. He sent his *Only-begotten Son* into the world, that we might live through him: he sent him to be the *Propitiation* for our sins. Rom. 3. 23, 24. All have *sinned*, and come short of the *Glory* of God; being justified freely by his *Grace*, through the *Redemption*, that is in *Christ Jesus*, whom God hath set forth to be a *Propitiation*, through faith in his *Blood*. God

God is slow to Anger, אֱלֹהִים אֲרֻךְ אַפַּיִם
 Ode, *patience & Long-suffering*, The God
 of Patience and Long-suffering. This he
 hath signally manifested to all the World
 by his dealing with this his people, the
 Children of Israel, whom he had chosen.
 With great Signs and Wonders, and by
 a mighty Hand, he brought them out of
 Egypt, from under their hard Bondage.
 But now as soon as they were delivered,
 the Egyptians pursuing them, they chide
 with Moses, saying, * Because there were * Exod. 14 11.
 no Graves in Egypt, hast thou taken us
 away to Die in the Wilderness: Norwith-
 standing this, God saves them from those
 their Enemies, † drowning Pharaoh's † Ver. 28.
 Host in the Sea. || Within three or four || Ch. 15. 24.
 days they murmur again, at Marah, be-
 cause the Waters are bitter: Well, * God * Ver. 25.
 sweetens the Waters. † A little while af- † Ch. 16. 3.
 ter this they grievously complain of their
 scarcity of Meat: || And God sends them || Ver. 13, 14.
 Quails, and rains down Manna from Hea- 15.
 ven upon them. * Now they murmur * Ch. 17. 2, 3.
 for want of Water: † And God gives † Ver. 6.
 them Water out of the Rock. Thus they
 went on in their frowardness, and God
 in his Patience and Goodness to them.
 Is not he Long-suffering, who thus bears
 with a stubborn and ungrateful people,
 that

that were always murmuring and complaining, always sinning against Him; that neither regard his Benefits, nor his Wonders: ^{* Ps. 95. 8, 10.} Forty years long was he Grieved with this Generation in the Wilderness. And when he had brought them into Canaan, they were alike Obstinate and Rebellious, always provoking him with their wicked doings, ever and anon revolting from him: ^{+ Ps. 106 34, Ec. Jer 19. 5. & 37 35.} for there they learned the way of the Heathen, which God drove out from thence for their Abominations; worshipping their Gods, even burning their Sons and Daughters in the Fire for Baalim offerings unto Baal and Molech, sacrificing them unto Devils. When God saw this, he was wroth, and his sore displeasure rose against them; and at last, not amending, he delivered them into Captivity. But long it was before he dealt thus severely with them. This was the manner of this people always: When God plagued and punished them, then they would cry unto him, as if they were utterly ashamed of their wickedness, and bitterly sorry for all their Offences; and they would promise and vow all Obedience and Reformation for the future. But no sooner were they

bealed,

healed, but they returned again unto their old trade and practice of Iniquity. Pf. 78. 34. &c. When he slew them, then they sought him, and they returned and enquired early after God: and they remembered that God was their Rock, and the High God their Redeemer. Nevertheless they did but Flatter him with their mouth, and Lie unto him with their tongues. — But he being full of Compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his Anger away, and did not stir up All his Wrath. There is not a sin but he abhors it, be it a lust in the heart, a pious fraud, or an officious lie; for it is enormity, impurity, unjust, Contrary to his Holy Nature, and the Violation of his Holy Law: Neither is there a sin but he beholds it, be it in the dark, in the Closet or the most private place, in the Heart and Thought; for he is every where, round about us, and in all our soul, and the day and the night are both alike to him: And yet consider, that all Power is his, and he can avenge himself when he will. Behold then, Notwithstanding all the Abominations in the World, Frauds, Thefts, Oppressions, Cruelties, Murders, Adulteries, Oaths, Perjuries, Atheism, Hypocrisies,

* 2 Pet. 3. 7. 9.

crifices, Idolatries, and such like grand Enormities, which every where abound, he doth not Dissolve the Foundations of the Earth, and call us all speedily unto Judgment, * but is Long-suffering, continuing the World in its course, and allowing us Men, even the *Rebellious*, a sufficient time, *not willing that Any should Perish, but that all should come to Repentance.* But lest upon the hearing of this Patience and Long-suffering of God, the Wicked should *harden* their hearts still, and *incourage* themselves in their Evil ways, I must here tell them, that God is angry with them every day, and hath bent his Bow against them with the Arrow on the String, and hath drawn out and whet his Sword, hath prepared for them the Instruments of Death: And though he doth forbear to shoot at them, wound them, and strike them Dead, yet is it *uncertain* how long he will do so: And that nothing more provokes him to Severity, than *abuse* of his Patience and Mercy: And yet further, Though he grants them length of days, he may *deprive* them in the mean while of the Operation and Assistance of his Spirit; and so being left unto their own Obdurate and Reprobate Heart, it will then be

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exceeding difficult for them to amend, and
 bring forth the fruits of Holiness, without
 which they are sure to perish. Heb. 6. 8.
*The Earth that drinketh in the Rain that oft
 cometh upon it, and beareth Thorns and Bri-
 ers, is Rejected, and is nigh unto Cursing;
 whose End is to be Burned.* 2 Thes. 2. 10, 11,
 12. *They received not the love of the Truth,
 that they might be saved. For this cause God
 shall send them strong Delusion, that they
 should believe a Lie, that they all might
 be Damned, who believed not the Truth, but
 had pleasure in Unrighteousness.* Rom. 1. 28.
*As they did not like to retain God in their
 Knowledge, God gave them over unto a Re-
 probate mind, to do those things which are not
 convenient, being filled with all Unrighteous-
 ness.* Heb. 3. 8, &c. *Harden not your hearts,
 as in the Provocation, in the day of Tempta-
 tion in the Wilderness, when your Fathers
 tempted me, proved me, and saw my Works
 of forty years: * Forty years long was I grie-
 ved with that Generation. So I swore in my
 wrath, They shall not enter into my Rest.*
 Now praise we God for his Patience
 towards us: who, if he had dealt with
 us according to our Provocations, had
 destroyed our Bodies with his Judgments
 there, and had sent our Souls into the
 Eternal Flames in the other World.

And

And whilst we admire and magnify this Grace in Him towards us his sinful Creatures, let us *imitate* the same towards *one another*; as knowing that it is our *Glory* to be *like* our maker. They are quite gone from the *Divine Pattern*, they are sunk below *Humanity*, and resemble *Beasts*, the wild and savage, the hissing *Serpent*, the snarling *Dog*, the devouring *Bear* and *Lion*, who are presently all in a *flame* upon the least *affront*, and when any *injury* is done them, are not only *wrathful*, but *implacable*, and *unmerciful*, running speedily with *violence* upon their Neighbour, *tearing* him, and ceasing not, till they have *devoured* him. May we be more patient and forbearing: for so shall we be more *innocent* and *harmless*: more *peace* shall we see in the *World*, and more *quiet* enjoy in our own *Breasts*. For from *Impatience* and *Passion* arise *within* evil *Machinations*, and a thousand troublesome *Thoughts*: and *without*, *Clamour* and *Calumny*, *Lying*, *Swearing*, *Cursing*, and all *Evil-speaking*; *Strife* and *Contention*, *War* and *Fighting*, *Revenge* and *cruel Deeds*.

* *An angry man (says Solomon) stirreth up strife, and a furious man aboundeth in Transgression.* † *Wrath is cruel, and anger*

* Prov. 29. 22.

† Ch. 27. 4

is *Overragious*. * Anger resteth in the *Eccl. 7. 9.*
bosom of Fools. † A Fools wrath is pre- *Prov. 12.*
sently known. || And it is heavier than *16.*
Stone, and weightier than the Sand. * He *Ch. 27. 3.*
that is slow to anger, is of great understand- *Ch. 14. 29.*
ing: but he that is hasty of spirit, exalteth *Ch. 19. 11.*
Folly. † The Discretion of a man defer- *Ch. 25. 15.*
reth his anger, and it is his Glory to pass *Ch. 16. 32.*
over a transgression. || By long forbearing *Numb. 12. 3.*
a Prince is persuaded, and a soft answer *1 Sam. 25.*
breaketh the bone. * He that is slow to *17.*
anger, is better than the mighty, and he *1 Thes. 5.*
that ruleth his spirit, than he that taketh *14.*
a City. It is Moses's Commendation in the *† Eph. 4. 2.*
Scriptures, † that he was meek: and
Nabal's Infamy, || that he was such a Son
of Belial that a man could not speak to him.
 I conclude with the Apostle's Exhortati-
 on, * Be patient towards all men: † For
 bear one another in love. And this the
 rather do, because God is patient to all,
 and he forbeareth you: And so shall ye
 be the Children of your Father in Hea-
 ven.

God says further, That he is *Abundant*
in Goodness. The Earth is full of his
Riches: so also is the deep and wide Sea:
 there are *innumerable* Creatures which he
 hath made, and all for the service of
 men. Yes, by his ordinance the Sun and
 Stars

* 1 Tim. 6.
17.

Stars minister unto us: and at his Com-
mand the glorious Angels. Food and
Raiment, and all things necessary for our
life hath he provided, and daily bestows
upon us, and plenty of them; and plenty
also of all things, that may afford us
pleasure and delight. * He gives us
Richly all things to enjoy, And as he hath
thus plentifully provided for our Bodies:
so hath he as plentifully for our Souls. He
hath given us his Holy Scriptures, to
teach us all things which we are either
to believe, or to do: and his Holy Spi-
rit, to sanctify our polluted natures, to
enlighten our dark minds, and to assist
our weakness in the works of Righteous-
ness. And being yet exceedingly averse
to Holiness (without which we cannot
be saved) he hath moreover made us
many great and precious Promises, to ex-
cite and allure us to it: And being prone
to sin, he hath also declared the judg-
ments which he executes for it, to deter
and draw us from it. And yet I must
add, by reason of our sin we being bound
over unto death (the wages of it) he hath
given his own Son to die for us, that we
might yet live through Him: and hath
granted us too for his sake life far ever in
Heaven. Thus Abundant in Goodness is he.
And he is likewise Abun-

Abundant in Truth: MEN, in Faithfulness. Deut. 7. 9. He is the Faithful God, which keepeth Covenant. Psal. 89. 34. He will not alter the thing that is gone out of his lips. Numb. 23. 19. He

is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall not he do it: hath he spoken, and shall not he make it good?

We know in all your hearts and in all your souls (says Joshua to the Israelites, who were a murmuring people, and always apt to complain of God) that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing thereof hath failed.

* Jos. 23. 14.

to further, He keepeth mercy for Thousands: for thousands of them that love him, and keep his Commandments, for all such: and, || to a thousand Generations; to all Generations, as long as the World endureth, for evermore.

† Exod. 20. 6.

|| Deut. 7. 9.

* Ps. 73. 1.

He is good to such as are of a clean Heart: to all such, whether they be Jews or Gentiles: (Pl. 145. 20. The Lord preserveth all them that love him. Act. 10. 35. Every nation he that serveth him, and worketh Righteousness, is accepted with him. Rom. 3. 29. Is he the God of the Jews

Jews only? Is he not of the Gentiles also?
 Ch. 10. 12. The same Lord over all, is
 Rich unto all that call upon him. Ch. 2. 16.
 If the uncircumcision keep the Righteousness
 of the Law, shall not his uncircumcision be
 counted for Circumcision? Pl. 112. 2. The
 Generation of the upright shall be blessed.
 Pl. 115. 13. The Lord shall bless them
 that fear him, both small and great. Pl.
 (103. 17, 18. The mercy of the Lord is from
 Everlasting to Everlasting [from age to
 age] upon them that fear him, and his
 Righteousness unto Childrens Children; to
 such as keep his Covenant, and Remember
 his Commandments to do them. Pl. 100. 5.
 His mercy is Everlasting. Pl. 136. (per
 totum) His mercy endureth for Ever.
 Again He proclaims, That He For-
 giveth Iniquity, Transgression, and Sin.
 And from so many words which he useth,
 we may conclude that he meaneth all
 sin, how many, and how great soever
 they be. And so it is written: Dan. 9. 9.
 To the Lord our God belong Mercies and
 Forgivenesses, though we have Rebelled
 against him. Isa. 43. 24, 25. Thou hast made
 me to serve with thy sins, thou hast wearied
 me with thine iniquities. I, even I am he
 that bloteth out thy transgressions for my
 name sake, and will not Remember thy sins.
 Jer.

Jer. 33. 8. I will pardon All their iniquities.
 Mic. 7. 19. Thou wilt cast All their sins
 into the depths of the sea. Isa. 38. 17.
 Thou hast cast All their sins behind thy back.
 Ps. 103. 3. Bless the Lord, O my soul:
 who forgiveth All thine iniquities. David
 had his Murder and Adultery forgiven
 him: Peter, his Denial of Christ: Paul,
 his Blasphemies and Persecutions: the Wo-
 man that was a Sinner (a notorious one)
 who washed our Saviour's Feet with her
 tears and wiped them with the hairs of
 her Head, * her many sins: the Heathens
 that turned Christians, † their Idola-
 tries, and all other their Abominations,
 in which they had lived before and
 abounded.

* Luk. 7. 37,

47.

† 1 Cor. 6. 9.

10, 11. Col.

2. 13.

Now God's pardoning of sin is his ac-
 quitting the sinner of the punishment of it.
 And the Punishment is either in this world
 or in the world to come. In this world it
 is War, Famine, Pestilence, Diseases, Bar-
 renness, Loss of Goods, Misfortunes, and
 such like Calamities which here we suffer,
 and God sends upon us for our iniquities:
 In the World to come it is the Everlast-
 ing Fire of Hell. This Eternal punish-
 ment he always remits wholly, to whomso-
 ever he doth remit it: but the Tempo-
 ral he sometimes remits only in part.

S E R M O N XI.

Moreover, The *Eternal* he remits, when *sometimes* he remits *not* the *Temporal*: and the *Temporal* he likewise *sometimes* remits, when he remits *not* the *Eternal*. Further, we must observe, That it is upon men's *Confession* of their sins, and their *Humbling* themselves before Him with *Supplications* and *Prayers*, that he *forgives* them, and upon their *Turning* from them with *heartly sorrow*, their *Sanctification*, and their *truly Godly Life*. So that in Fine I say, The *Righteous* (*persevering* and *dying* in their *Righteousness*) what *Plagues* and *Punishments* soever God may cast upon them for their *sins* in *this world*, they shall *not* suffer the *Vengeance* of the *Eternal Fire* in the world *to come*: And the *wicked* (*persevering* and *dying* in their *Wickedness*) what *Mercy* and *Pardon* soever God may bestow up them *here*, they shall *hereafter* be sent into those *Everlasting Burnings*.

Thus we Read as to the *Temporal Punishment*: 2 Chr. 7. 14. *If my people shall Humble themselves, and Pray, and seek my face, and Turn from their wicked ways, then will I hear in Heaven, and will forgive their sin, and will Heal them* Isa. 1. 16, 17. *Cease ye from Evil, learn*

to do well:—Though your sins be as Scarlet, they shall be as white as snow. Ezek. 18.

30. Repent, and Turn your selves from your transgressions: so iniquity shall not be your Ruin. Jer. 18. 7, 8. At what instant I shall speak concerning a Nation, to pluck up and to pull down and to destroy it; if that Nation against whom I have pronounced, Turn from their evil, I will Repent of the evil that I thought to do unto them. Thus God pronounced against Nineveh (as ye have heard) that he would destroy it: but the people Fasting, and Turning from their evil way, he repented of the evil, and did it not. * Rehoboam forsook the

Law of the Lord, and all Israel with him: and they did after all the Abominations of the Nations which the Lord cast out before them. And now Shishak King of Egypt came up against them with an innumerable Army. And God sent the Prophet Shemaiah to them with this word, *Ye have Forsaken me, therefore have I also Left you in the hand of Shishak. But the King and Princes humbled themselves: And now the Lord said, I will not Destroy them, but I will grant them some deliverance, and my wrath shall not be poured upon Jerusalem by the hand of Shishak: Nevertheless they shall be his Servants.* † Manasseh

* 2 Chr. 12.

1. to 14.

1 King. 14.

23, 24.

† 2 King. 21.

2 Chron. 33.

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was such another wicked Prince: he reared up Altars for Baalim, and worshipped all the Host of Heaven: and he caused his children to pass through the Fire in the valley of the son of Hinnom; and shed innocent Blood very much, till he had filled Jerusalem from one end to another: also he used Inchantments and Witchcraft, and dealt with Familiar Spirits and with Wizards: He set a carved Image in the House of God, the Idol which he made; and he made Judah to sin with his Idols, and to do worse than the Heathen. Wherefore the Lord brought upon them the Captains of the Host of the King of Assyria, which took him, and bound him in fetters, and carried him to Babylon. Yet behold, When he was in affliction, he besought the Lord his God, and humbled himself greatly before him, and prayed unto him; and the Lord was entreated of him, and Heard him, and Brought him again unto Jerusalem into his Kingdom. * None was worse than Abah: who sold himself to work wickedness in the sight of the Lord. For this God sent this Messige unto him by Elijah, I will bring evil upon Thee, and will take away thy Posterity. Hearing these words, Abah Rent his Clothes, and put Sackcloth upon

upon his Flesh, and fasted, and lay in Sack-
cloth, and went softly. And now God
said to Elijah, Seest thou how Ahab hum-
bleth himself before me? Because he hum-
bleth himself before me, I will not bring the
evil in His days: but in his Sons days I
will bring the evil upon his House. * Da- 2 Sam. 11.
vid committed Adultery, with Bath-sheba,
and slew Uriah her Husband. For this
God pronounced this Judgment against
him, † I will raise up evil against thee † Ch. 12. 11.
out of thine own House, and I will take thy
Wives before thine eyes, and give them
unto thy Neighbour, and he shall lie with
thy Wives in the sight of thine sun. David
hearing this by the Prophet Nathan,
whom God sent to him, || Prayed most || Psal. 51:
earnestly unto God for Pardon, and
humbled himself before him in all the
bitterness of his soul, with a broken and
contrite spirit. And now Nathan tells
him; * The Lord hath put away thy sin; * 2 Sam. 12:
thou shalt not Die: (so far he prevailed 13, 14.
for pardon.) But yet he adds, Howbeit
the Child that is born unto thee [of Bath-
sheba] shall surely Die. — † And it came to
pass one the seventh day that the Child died. † Ver. 28.
Neither could he get rid of the Judg-
ment before mentioned: for so it came
to pass as God had pronounced, || Absa- || Ch. 15.
lom

Ch. 16. 22. *lorn his Son rebelled against him: * and they spread him a tent upon the top of the House, and he went in unto his Fathers Concubines in the sight of all Israel.*

Now as to the Pardon of sin in relation to the Eternal Punishment, thus we read: Act. 3. 19, 20, 21. Repent, and be converted, that your sins may be blotted out, when God shall send Jesus Christ: whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy Prophets, since the world began. Rom. 8. 1, 13. There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. — If ye walk after the Flesh, ye shall Die: but if through the Spirit ye mortify the deeds of the body, ye shall live. 1 Joh. 1. 7. If we walk in the Light, the blood of Jesus Christ cleanseth us from All sin. Rev. 14. 13. Blessed are the Dead that die in the Lord from henceforth: they rest from their labours, and their works follow them. Luk. 16. 22, &c. — Lazarus the Begger died, and was carried by Angels into Abraham's Bosom, and was comforted. The Rich man also died, and he was tormented in Flames. Mat. 25. 31, &c. The Son of Man

Man shall come with all his holy Angels, and shall sit upon the Throne of his Glory, and all nations shall be gathered before him. Then shall he say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me Meat, &c. Then shall he say to them on the left hand, depart ye cursed into Everlasting fire prepared for the Devil and his Angels: For I was hungry, and ye gave me no meat, &c. These shall go away into Everlasting Punishment: but the righteous into Life Eternal.

Considering now what Pardon of sin imports, viz. Freedom from the Punishment, of it; especially considering it is Freedom from the Eternal Punishment, Hell-fire: We must now conclude * Pf. 32 1, 2. with David, * Blessed is He whose transgression is forgiven, whose sin is covered: Blessed is the man, unto whom the Lord imputeth not iniquity: that is to say, the Penitent, the Pious, and Upright man; as it follows, And in whose spirit there is no Guilt. Blessed is he above all the ungodly in all the World, how great soever they be, and how mean soever he is: For they must dwell in that lake of Fire and Brimstone for ever: but he for ever with God in Heaven.

And whilst we magnify this rich Grace of God (as for ever we must) shall we not imitate it, forgiving one another as He forgiveth us? Our Blessed Saviour, knowing how needful it is that we do so, and yet how backward we are to it, hath put it in the prayer which he taught his Disciples, and which in them he hath taught us all, and thereby hath even compelled us to it: saying, * *When ye pray, say, Our Father which art in Heaven, Forgive us our trespasses, as we forgive them that trespass against us.* Neither doth he only bid us say so, but also commands us to do so: † *When ye stand praying (says he) forgive, if ye have ought against any.* And good reason he gives us for it: adding, ‖ *For if ye forgive Men their trespasses, your heavenly Father will also forgive you: but if ye forgive not Men their trespasses, neither will your Father forgive your trespasses.* To which end he also spake that excellent Parable of a King that forgave his Servant ten Thousand Talents; the which Servant would not forgive his Fellow-Servant an hundred Pence: for which the King was wroth, delivering him to the Tormentors, till he should pay all that was due unto him: Concluding thus for like.

* Mat. 6. 12.

Luk. 11. 2, 4.

† Mar. 11. 25.

‖ Ver. 25, 26.

Mat. 6. 14, 15.

* Mat. 18.

23, &c.

likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his Brother their trespasses. The Servant, ye must observe, * fell Ver. 26, 27. down at his Lord's feet, saying, Have patience with me, and I will pay thee all. And his Lord seeing this good mind in him, was therefore moved with compassion, and forgave him the debt: † His † Ver. 29, 30. Fellow Servant likewise fell down to him, and besought him in like manner: but he would have no Patience with him, but went, and cast him into Prison, till he should pay the debt. This shews that he was cruel and unmerciful: and therefore unworthy of mercy. Accordingly his Lord (when he knew what he had done) said to him, || O thou wicked Servant, I forgave thee all || Ver. 32, 33. that debt, because thou desiredst me: shouldst not thou also have had compassion on thy Fellow-servant, even as I had pity on thee? * And therefore it was that he dealt so Ver. 34. severely with him as ye have heard, delivering him to the Tormentors, till he should pay all that was due unto him. And this is which St James says in respect of God and us in the last day, † He shall † Jam. 2. 13. have Judgment without Mercy, who hath shewed no Mercy. Thus also did our Blessed Saviour say, * If thy brother tres- * Luk. 17. 3, 4.

† Mat. 18.
21, 22.

pass against thee, rebuke him: and if he repent, forgive him. And if he trespass against thee seven times in a Day, and seven times in a Day turn again to thee, saying, I repent, thou shalt forgive him. And Peter asking, how oft he should forgive, whether until seven times? he answered, † Until seventy times seven. Which therefore is to say, As oft as he Repents and Turns, be it never so many times. And truly is not God so merciful unto us? Doth not he forgive us, as oft as we repent and turn to him? Sin we not against him more than seven times a day? and yet repenting, doth he not every day forgive us? Are not our sins more than seventy times seven, even innumerable? and yet doth he not forgive us all, so that we shall not fall into Condemnation in the latter day, nor suffer any of the Punishment of sin in the other World, nor the burning of the least spark of Hell-fire but shall enter into Heaven?

¶ Luk. 6. 36.

* Ep. 4. 32.

† Mat. 5. 7.

Wherefore || be ye merciful, as your heavenly Father is merciful: * Be kind one to another, tender-hearted, forgiving one another, as God forgiveth you. For again remember what our Lord hath said, † Blessed are the merciful: they shall obtain mercy.

Thus

Thus ye have heard of the Mercy, Grace, Goodness, Truth, Long-suffering, Forgiveness of God, in the first place: as God in the first place doth Proclaim these things of Himself. But now ye must hear what he Proclaims next: And that is his Justice.

By no means Clearing the Guilty; Visiting the iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the Third and to the Fourth Generation.] God's not Clearing the guilty is the same as his Visiting iniquity. And that doth mean his punishing for it: As we read Jer. 5. 9. Shall I not visit for these things? and shall not my soul be Avenged on such a Nation as this? Ps. 89. 31, 32. If they break my Statutes, and keep not my Commandments, I will visit their transgression with a Rod, and their iniquity with Stripes. A Rod and Stripes he hath for all that offend: but great Plagues and Judgments for the Ungodly, the Stubborn and Rebellious. Deut. 7. 10. He repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Ps. 68. 21. God shall wound the Head of his Enemies, and the hairy Scalp of such an one as goeth on still in his trespasses. Ps. 7.

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11, 12, 13.

11, 12, 13. God is Angry with the Wicked every day: if he turn not, he will Whet his Sword; he hath Bent his Bow, and made it ready: he hath prepared for him the instruments of Death. Ps. 75. 8. In the hand of the Lord there is a Cup, and the Wine is Red: it is full of Mixture, and he poureth out of the same: but the Dregs thereof, all the Wicked of the Earth shall wring them out, and drink them. Ps. 11. 6. Upon the Wicked he shall rain Snakes, Fire, and Brimstone, and an Horrible Tempest: this shall be the portion of their Cup. Ps. 9. 17. The Wicked shall be turned into Hell, and all the Nations that forget God. Rev. 21. 8. The Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with Fire and Brimstone. When ye consider the Angels Expulsion out of Heaven, and their Destruction down to Hell: the Drowning of the old World: the Burning of Sodom and Gomorrah: the Plagues of Egypt: Pharaoh's Host perishing in the Sea: Korah and his Company swallowed up of the Earth: Sennacherib's Army, an hundred fourscore and five Thousand, smote Dead in a Night by an Angel: the many and great

great Slaughters of the Israelites, God's own People, by Sword, Famine, and Pestilence: the Burning and Destruction of Jerusalem, God's own City, and of the Temple, his own House, by the Babylonians; and the Seventy years Captivity: the Final Desolation of that famous Nation, highly favoured of God, by the Romans; which hath continued now Sixteen Hundred years: And all other the Great Judgments recorded in the Holy Scriptures, which were for Sin: Then will ye surely confess, That though God be Merciful, Gracious, Long-suffering, Abundant in Goodness, and Forgives iniquity, transgression, and sin: yet he also visits for it, and that very grievously. When ye consider again, the Severities of his hand for some single Offences alone: as, His turning Lot's Wife into a Pillar of Salt, for looking back upon Sodom, contrary to the Angel's Command: His consuming Nadab and Abihu with fire, for Offering strange fire: His slaying Fifty Thousand Benjamites, for looking into the Ark; and Uzzah, for putting forth his hand to it, and laying hold on it, when it shook in the Cart: His smiting dead Ananias and his Wife immediately, for disssembling: His consuming Herod with Worms,

for

for accepting the peoples Acclamation at his Oration, *It is the voice of a God, and not of a Man*: And all other such like Severities recorded in the Sacred Oracles for such like Offences: Then will ye also confess, That he is a God that will not Clear the Guilty. He hath various Punishments and Afflictions for Transgressors: and he dispenses them as it seems good unto him.

The words, *Unto the Third, and to the Fourth Generation*, plainly shew, That God's Visiting the iniquity of the Fathers upon the Children belongs unto this World, and not unto the other World; there being there no dying, no procreation of Children, no succession of Generations, as here there is. Besides, it is most certain, according to the Scriptures, * that there no man suffers for another's sins, but every man only for his own: And that they that there suffer, do not suffer unto a third, or to a fourth Generation, † but for ever.

* Eph. 6 5, 8.
1 Cor. 3. 8.
2 Cor. 5. 10.

† Mat. 25. 46.
Rev. 14. 10,
11, & 20. 10.

It is not said, nor must we so understand it, That God always Visits the iniquity of the Fathers upon the Children, and always unto the third or fourth Generation. But most sure it is, That sometimes he doth so Visit. Children oft speed the

the worse for their Parents sins: And so
 also doth the Posterity of a Nation or
 Kingdom for the sins of their Ancestors.
 This cometh of the Lord: it is his De-
 termination, his Judgment, his Affliction;
 his hand and doing. Job 21. 19. God lay-
 eth up his iniquity [the wicked man's] for
 his Children. Jer. 32. 18. Thou recompen-
 est the iniquities of the Fathers into the
 bosom of their Children after them. Ch. 2. 9.
 I will plead with you, and with your Chil-
 drens Children will I plead. 2 Kings 5.
 26, 27. Is it a time, Gehazi, to receive
 Money and Garments? The Leprosie there-
 fore of Naaman shall cleave unto thee, and
 unto thy seed for ever. 2 Sam. 12. 9, 10.
 Thou [David] hast killed Uriah with the
 sword of the Children of Ammon. Now
 therefore the sword shall not depart from
 thine House. 1 Kings 11. 5, 11, 12. So-
 lon went after Ashtoreth the Goddess of
 the Zidenians, and Milcom the Abomina-
 tion of the Ammonites. — Wherefore the
 Lord said unto him, I will surely Rend the
 Kingdom from thee, and will give it to thy
 Servant. Notwithstanding in thy days I
 will not do it, for David thy Father's sake:
 but I will rend it out of the hand of thy
 Son. Ch. 14. 9, 10. Thou [Jeroboam]
 hast made thee other Gods: therefore will
 I cut

I cut off from Jeroboam him that pisseth against the Wall, and him that is left in Israel, and will take away the Remnant of the House of Jeroboam, as a man taketh away dung, till it be all gone. 2 Kings 21.

11, &c. Because Manasseh King of Judah hath done these Abominations, and hath made Judah to sin with his Idols, therefore I will deliver mine Inheritance into the hand of their Enemies. Ch. 24. 1, &c.

In the days of Jehoiachin Nebuchadnezzar came up:— the Lord sent against him the hand of the Chaldees, he sent them against Judah to Destroy it. Surely at the Commandment of the Lord came this upon Judah for the sins of Manasseh [* he died

* Ch. 21. 18,
19. & 22. 1.
& 23. 31, 36.
† V. 14. C. 2.
& 25.

fourty years before.]—† Nebuchadnezzar carried away all Jerusalem to Babylon, &c. Exod. 17. 8, 14, 16. Amalek came and fought with Israel.— And the Lord said,

I will utterly put out the remembrance of Amalek from under heaven.— I will have war against Amalek from generation to generation. 1 Sam. 15. 2, 3. I remember

|| See also
Num. 14. 33.
1 Sam. 13. 13,
14 & 15. 28.
1 King. 16. 2,
3. & 21. 21,
22.

that which Amalek did to Israel [which was four hundred years before] how he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have ||.

Now

Now I observe, That our *Life and Fortune*, all the Good that we enjoy, we *hold of God*: * for he is the *maker*, the *King and Governor*, the Lord and *Proprietor* of all the world. And surely he may *dispose* of his *own* as he *pleases*: he is *debtor* to none. Of his mere *Bounty* and free Goodness alone it was that he gave to the *Father*: and surely what he gave him, he may *take* from him again, when he sees *fit*: and surely he may *choose* whether it shall *descend* to his *Children*: or if he permits it to descend, surely he may likewise *require* his *own* of them again, whenever he *will*. But who can *complain* of him, who will not *justify* him, if he takes away his *Gift*, when he hath been shamefully *abused* with it; when he hath been notoriously *disobeyed*; when by most heinous *wickedness* he hath been exceedingly *dishonoured*, exceedingly *provoked*?

As for *Infants* dying in their *Infancy*: they are but taken out of a *miserable and sinful* World, and cut short of a *miserable and sinful* Life: and certainly they shall not speed the *worse* in the *other* World for their early removal out of this: certainly the *better*; who there shall appear *free and innocent* of all *actual* trans-

* Job 41. 11.
Pf. 22. 28.
& 24. 1. &
100. 3. Act.
17. 25.

transgressions; whereas had they lived to years, they would have been guilty like other Adults: and truly who knows what great Impieties they might have committed?

As for *Adults*: what evil soever the Lord doeth unto them, have they not deserved it? *Lam. 3. 39.* Wherefore doth a living man complain, a man for the Punishment of his sins? And says David, that righteous man, * If thou, Lord, shouldest mark iniquities, who shall stand? † I know that thy Judgments are right, and that thou in Faithfulness hast afflicted me. || Innumerable evils have compassed me about, mine iniquities have taken hold on me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me.

* Ps. 130. 3.

† Ps. 119. 75.

|| Ps. 40. 12.

If ye consider the Nations which God dealt so severely with, plaguing and destroying them: ye will find, that they had been wicked from Generation to Generation: and that they were so, when the Judgment fell upon them. So that though God had threatned their Fathers to visit their iniquities upon their Children; yet the Children suffered for their own transgressions. Thus the *Amalekites*, from the time

time that God pronounced that he would put out the remembrance of them from under heaven, unto the time that he executed it by Saul, continued in their *Idolatries*, and all other their heinous *Impieties*. Thus also the *Jews*, whom God destroyed by the *Babylonians*, even from the time that God brought them out of *Egypt*, unto that fatal time, were altogether a *sinful* and *rebellious* people. He had tried them long, using all means to reform them: but they would not be reformed. And now he will bear no longer with them. So the Destruction fell upon them for all the sins wherewith they had provoked him from Generation to Generation. 2 Kin. 21. 14, 15. *I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies; because they have done evil in my sight, and have provoked me to anger since the day their Fathers came forth out of Egypt even unto this day.* 2 Chron. 36. 14. &c. *All the chief of the Priests, and the people transgressed very much, after all the Abominations of the Heathen. And the Lord God of their Fathers sent to them by his Messengers, rising up betimes, and sending; because he had compassion on his*
 Ee people:

people: but they mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people; till there was no remedy. Therefore he brought upon them the King of the Chaldees: — he gave all into his hand. This was the Message which Isaiah was to deliver to them.

* Isa. 65. 6, 7.

* I will recompence into their bosom, saith the Lord, your iniquities, and the iniquities of your Fathers together. The same

† Jer. 16. 10,
6.

was Jeremiah to declare, † when the people shall say unto thee, wherefore hath the Lord pronounced all this great evil against us? Then shalt thou say unto them, Because your Fathers have forsaken me, saith the Lord, and have walked after other Gods; and ye have done worse than your Fathers; therefore will I cast you out of this Land. Though God had long before threatened this nation with Destruction for their Wickedness, yet was it upon supposition that it continued wicked. So that if the present Generation on which the Destruction fell, had not been wicked like their Fathers; or being wicked, if they had repented and turned from their wickedness, intirely cleaving unto God, and faithfully observing all his Commandments, God would have

have spared them. Isa. 1. 4, 16, 19. *Ab
sinful Nation, a people laden with iniquity,
a seed of evil doers. — Cease to do evil,
learn to do well. — If ye be willing and obe-
dient, ye shall eat the good of the Land:
but if ye refuse and rebel, ye shall be de-
voured by the sword.* Jer. 3. 12. *Return,
thou backsliding Israel, and I will not cause
mine anger to fall upon you.* Ch. 4. 1.
*If thou wilt put away thine Abominations
out of my sight, then shalt thou not remove.*
Ch. 26. 1, 13. *In the beginning of the reign
of Jehojakin [* but eleven years before
the captivity] came this word from the
Lord. — Amend your ways, and obey the
voice of the Lord your God, and the Lord
will repent him of the evil that he hath
pronounced against you.*

* 2 King. 23.
36. & 24. 8.
10, &c.

But now the Righteous that in these
national Judgments suffer with the wicked,
though they have sinned, and therefore
have deserved what they suffer; yet for-
asmuch as God was not angry with them,
nor was provoked unto the Judgment by
their Offences; † the Affliction therefore
shall work for their Good, even in this
present evil World; and in the world to
come he will abundantly make them
amends: where they shall be clean sepa-

† Rom. 8. 28.
Heb. 12. 10,
11.

rated from all these evil ones, and suffer no more, neither for their sins, nor for their own; but shall enjoy, in his Presence, and in his glorious Kingdom, perfect Peace and Felicity for ever.

* Mat. 23. 32,
to 39. Luk.
11. 48, to 52.
Joel 3. 13.
Dan. 8. 23.
Gen. 15. 16.

*I Conclude: Sin is an evil Disease: when it breaks forth in a Family, or in a Nation, it infects, and it spreads mightily, and it is propagated to Posterity: The Father sins, and the Children imitate: one Generation in a Nation is wicked, the next is so too, and the third, and the fourth no better. God hath been long provoked; and he is provoked still, sin still abounding as much as ever. * And what now can we conclude, but that Judgment standeth at the door? The best way to prevent the worst, is speedily to Repent, and to cry to God for pardon: so to Repent, as to turn from all our wickednesses, with shame and sorrow; and with a true and upright heart to keep all God's holy Laws; that our cry may be heard, and the Judgment may pass over us.*

Isa. 55. 6. Seek the Lord, while he may be found, call ye upon him, while he is near.

Jer.

Jer. 4. 1, &c. If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away all thine Abominations out of my sight, then shalt thou not Remove.—The Lion is come up from the thicket, and the Destroyer of the Gentiles is on his way; he is gone forth from his place to make the Land desolate, and thy Cities shall be laid wast. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. And it shall come to pass at that day, that the heart of the King shall perish, and the heart of the Princes; and the priests shall be astonished, and the Prophets shall wander. Then said I, Ah Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have Peace [* so cryed the Priests, and the false prophets; and the Princes and the people believed them:] whereas the sword reacheth unto the soul.—Wo unto us, for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou maist be saved: how long shall vain thoughts lodge within thee?

* Ch. 5. 12,
31. & 6. 14.
& 14. 14, 15,
19. & 26. 11.]

S E R M O N XI.

* Remember not, Lord, our Offences,
nor the Offences of our Fore-fathers,
neither take thou Vengeance on our sins:
Spare us, good Lord; spare thy peo-
ple, whom thou hast redeemed with
thy most precious blood, and be not
angry with us for ever.

S E R.

SERMON XII.

LEVIT. VI. 2, &c.

If a soul sin, and commit a trespass
against the Lord, and lie unto his
neighbour in that which was deli-
vered him to keep, or in Fellowship,
or in a thing taken away by Violence,
or hath deceived his neighbour; or
hath found that which was Lost,
and Lieth concerning it, and Swear-
eth falsely; in any of all these that
a man doeth, sinning therein: then
it shall be, because he hath sinned
and is guilty, that he shall restore
that which he took violently away,
or the thing which he hath deceit-
fully gotten, or that which was de-
livered him to keep, or the lost thing
which he found, or all that about
E e 4 which

which he hath sworn falsely; he shall even restore it in the Principal; and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his Trespass-Offering.

And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the Priest. And the priest shall make an Atonement for him before the Lord: and it shall be Forgiven him, for any thing of all that he hath done in trespassing therein.

THis which we find in the Law of Moses, for shame let us not say, that it belongeth not unto us, because we are *Christians*: this which so apparently carrieth in the face of it such eminent Justice and Equity, that it hath been approved and applauded by all Good and Honest men in all parts of the world in all Ages from the beginning of the Creation. For what *Christians* shall

shall we be, if we take away our Neighbours goods by *violence*, if we *defraud* or *deceive* him, if by *lies* and *oathes*, or by any *tricks* and *subtilties* we *cheat* him? Shall we not hereby make that Holy and Honourable name by which we are called, a *reproach* and *scorn*, vile and *odious* to all, not only to the *Jews*, who like *Children* still continue in and dote on * those *weak* and *beggarly* Rudiments of External Rites and Ceremonies, but * Gal. 4. 9. also to the *Heathens*, who are so grossly ignorant and stupid as to worship dumb and senseless Idols? Our Lord himself hath told us, † that he came not to † Mat. 5. 17. *destroy* the Law, but to *fulfill* it: i. e. not to *dissolve* and evacuate it, nor to *slacken* and relax it, as to any one point or the least *tittle* of true and substantial *Righteousness*; but to *complete* and perfect it herein, to *declare* plainly the *full meaning* and utmost extent of it in *that* respect, and in *that* rigour and perfection to *require* of his Disciples the *practice* of it; to manifest, and to press *Righteousness* in the *highest* degree ||. Wherefore he said, * *It hath* || See Ver. 18, 19, 20. *been said* [viz. by the Law] *Thou shalt* * Ver. 21, 22. *not kill*; and *whosoever shall kill, shall be* *in danger of the judgment*: But I say unto you, *whosoever is angry with his brother* without

without a cause, shall be in danger of the judgment. * It hath been said, Thou shalt not commit Adultery: But I say, Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. † It hath been said,

Thou shalt not forswear thyself: But I say, Swear not at all: but let your communication be, Yea, yea; Nay, nay. || It hath been said, An eye for an eye, and a tooth for a tooth:

But I say, Resist not evil. * It hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say, Love your enemies: bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. Be ye perfect, even as your father which is in heaven is perfect: i.e. in all righteousness and goodness. And doth not the

Apostle of our Lord injoin us † to follow all things that are true, honest, just, pure, lovely, and of good report? And is not that which my Text speaketh of, of this nature, just and upright dealing with our neighbour? We will therefore consider the Particulars that are there expressed.

I. We must not Lie to our neighbour in that which he delivered to us to keep: i.e. We must not deny the receipt of it, nor

nor refuse to *restore* it. The which is a *threefold* iniquity: a *fraud* and *deceit*; and one of the *worst* forr, the *deceiving* and *cheating* of a *friend*; and the *abuse* of the *trust* which he put in us: it is *most hateful* both to God and men. *David*, that good and holy man, could not but have a very quick and sharp *resentment* of the evil treatment, when he met with it: and the *Spirit* of God that spake by him, spake thus of it, * *Mine own familiar Friend in whom I trusted, which did eat of my bread, hath lift up the heel against me. † It was not he that hated me that magnified himself against me; but my Guide, and mine Acquaintance. We took sweet Counsel together, and walked unto the house of God in Company. Let death seize on him, and let him go down quick into Hell [the Grave.] And so he did: Abitophel (for that was the man) David's Counsellor, || that conspired with his Rebellious Son and Subjects, Absalom and the men of Israel, and assisted them with wicked and crafty Counsel against him, died suddenly: As also did Judas, who was such another false Friend, * that sold and betrayed his Master, our blessed Saviour, for thirty pieces of Silver: † both Hanged themselves.*

* Psal. 41. 9.

† Psal. 55. 12, &c.

|| 2 Sam. 15.

6, 10, 10 15.
& 16. 15, 20,
&c. & 17. 1.
&c.

* Mat. 26. 15,
16, 47, 48,
49.

† 2 Sam. 17.
23. Mat. 27. 5.

selves. Thus they became traitors to *themselves*, who had been traitors to *others*; betraying their own dear *life*, which *God* himself hath committed to our custody, as they betrayed the trust and confidence of their Friends. Thus they *avenged* themselves of themselves, and became their *own* executioners for their villanous doings. Thus the *Divine Vengeance*, which is enraged against enormous Criminals, and doggs and pursues them, *met* with them. * It was *horror* of Conscience in the one for the *wicked* deed, † and *discontent* in the other for that his Counsel was *not followed*, that made them thus lay violent hands on themselves. || And the hand and providence of *God* was manifestly in the matter; he, who ruleth and disposeth all things, *ordering* that it should be so, for a just *recompence* of their wickedness, to shew his *hatred* and detestation of the sin, and for a *terror* and warning unto all never to be guilty of such unrighteousness? And let who will observe it, and he shall find, that *mischiefs* and misfortunes befall treacherous and unfaithful men, and *God* doth *punish* them: oft their own cunning *catches* them as a snare, and throws them down
sud-

* Mat. 27. 4, 5.

† 2 Sam. 17.
23.

|| 2 Sam. 15.

31. & 17. 14.

Psal. 55. 14.

15. & 109. 8.

Joh. 17. 12.

Act. 1. 16,

25.

suddenly, or involves them in a circle of troubles, out of which they cannot easily extricate themselves: but constantly some evils or other do pursue them. Should his crime be written on his forehead who is false in his trust to his Friend, it would be one of the *blackest* Marks that could be fixed on him, as infamous, and as well deserved, as the brand of a Thief in his hand: every one would *point* the finger at him; and among *honest* people I know not how he could for *shame* hold up his head: surely none would *associate* with him, willingly and familiarly, except such as are *like* himself, who intend to deceive and cheat as he did, and for that purpose would learn his art and skill, and also make use of him as a Confederate and Assistant in the business: neither yet would these *much* confide in him, but fear, and always carry a jealous eye over him, lest as he dealt with others, he should also deal with them in the like deceitful manner. Truly, the Unfaithful man and he especially that hath been so to his Friend and Neighbour that committed a special Trust and secret to him, ye know is infamous enough, and abhorred of all: and believe me, a plague and
curse.

curse attends him: which will cleave as close to him as his skin, and be as troublesome as a natural Disease, which is always breaking forth and vexing, till it be cured. *Psal. 5. 26. The Lord abhorreth the deceitful man.* And then ye may easily guess how he is like to speed.

2. We must not deceive in *Fellowship* [Partnership.] He that hath a *common Stock* with another, must render him the *proportion* of the gains which is due to him: He that hath *promised* to do his business, must *so perform*; or if he hath made no promise, yet must he be faithful, because he is *employed*; and the rather so, because his fidelity was not *questioned*, he being trusted upon the good *opinion* of his honesty; which in all ingenuity is a greater obligation than a *Covenant* and *Bond*. He then that keeps some of the money in his own purse which he received to do anothers business with, or gives too great a price to the seller upon condition that he return somewhat back for himself, or sets his friend that imployes him a greater rate than he paid, or doth any thing of the like nature, this man plainly *sins* against the *Law of God*: and truly every one calls him *unjust* and *deceiver*; and his friend

friend cast him off, or by his good will will have no more dealing with him, or if he hath, will be more cautious how he trusts him.

3. We must not take away from our Neighbour by violence. This we must not do by our own hands, nor yet by the hands of others, it being really our own act, both in the judgment of God and Men, when we appoint and employ others to do the thing *.

† This for the most part is the fault of Rich and Great men:

“because they have the greatest power

“so to do, and are not so easily resisted in

“what they will have done. || Do not

Rich men oppress you: says S. James:

* The hire of labourers (adds he) they

keep back by fraud. † The king of Basban

(according to the Prophet Amos) that were

in the mountain of Samaria, crushed the needy:

i.e. || the men there, that were fat and

flourishing like those beasts, the wealthy and

the mighty, did so. Ο μὲντοις βρωμαῖς

“ὁ δὲ τὸ μέλλος, the greater beasts

“prey upon the lesser, the larger fishes

eat up the smaller fry: Rich men in like

manner, whose riches furnish them with

power, swallow up the poor and impotent,

“racking their Rent, taking in their

“Commons, overthrowing their Te-

bnai.

* 2 Sam. 12.

9. & 11. 15.

&c. Pl 51. 14.

1 King. 21. 19.

Ver. 8, &c.

† Sanders.

Serm. p. 390.

391.

|| Jam. 2. 6.

* Ch. 5. 1, 4.

† Am. 4. 1.

|| Ch. 2. 7.

& 5. 9, 11.

Plal 22. 12.

Ezek. 39. 18.

Deut. 32. 14.

“ nures

"nures, diminishing and detaining their Wages. But yet neither are these the only faulty people, but the *poor* themselves have the like evil *disposition* in them, and if their *power* were answerable to their *wills*, ~~their hands to their cuffs~~, they would make their neighbours likewise *feel* their cruelty and injustice, ~~as~~ the Rich that now overtop and oppress them, of whom they so grievously complain, nor would they spare *one another*. A great sin it is in whomsoever it is found: neither Power nor Poverty can excuse it: for God says equally to all, * *If thou sellest, or if thou buyest, ye shall not oppress one another*. But he that doeth it to the *poor*, hath this grand aggravation of his crime, that *he reproacheth his maker*, as Solomon tells us, *Prov. 14. 31*. And that he doeth more ways than one: " he despiseth his *Commandment*, which " is expresse against it: he despiseth " his *workmanship*, he having made one " as well the other: he despiseth his " *providence*, which ordered his state: " he despiseth his *example*, who is good " to such, and provides for them, he " despiseth his *ordinance*, who gives " power and wealth for *help* and relief " of others, and not for their *hurt* and " dam-

* Levit. 25.

14.

damage. And besides the heinous-
 ness of the sin, how *base* and unworthy
 a thing is it to tread and trample upon
 such *worms*, that crawl under our feet,
 and dare not turn again? how inglori-
 ous is the conquest which is gotten by
 the foil of such weak and mean adver-
 saries? * *Rob not the poor, because he is* * Prov. 22.
poor (says the same Wise man:) *neither* 22, 23.
oppress the afflicted in the Gate: for the
Lord will plead their cause, and spoil the
foal of those that spoiled them. As if he
 had said, for *shame* do it not though thou
 easily canst, when thou wilt, to such
impotent people: and for *pity* be more
 favourable to them that are so *distressed*;
 they have misery enough already lying
 on them, and do not add more weight
 to their heavy burden: But if thou wilt
 be so unrighteous, so cruel, know thou
 then that though they cannot help them-
 selves, there is *one* that is greater than
 thy self, that will take their part and
avenge them, God Almighty. Where-
 fore says he again, † *Enter not into the* † Ch. 23. 10,
fields of the fatherless: for their redeemer 11.
[deliverer] is Mighty; he shall plead their
cause with thee. And thus it is written
 in the *Psalms*, || *The poor committe:h him-* || Ps. 10. 14.
self unto thee, O God: thou art the helper

Ps. 72. 12,
3, 14.

of the fatherless. * He shall deliver the needy when he cryeth; he shall redeem [save] their soul from deceit and violence. And says the Mighty one himself concerning wicked Judah, that was given to violence and all unrighteousness, * I will punish the Princes and the Kings Children. In the same day also will I punish all those that leap on the threshold, which fill their Masters houses with violence.

* Zeph. 1. 9.

4. The Goods which our neighbour hath lost and we have found, we must not keep from him: i. e. wittingly and willingly. If we know whose they are, we must give him notice of them, if by any means we can; or at least very diligently endeavour it. But if we know not to whom they do belong, then must we make all due enquiry after the right owner, to the end he may receive his own again. And this we must do, not only to one that is nigh to us, but to him also that is far from us: nor only to a good and righteous man, but also to the wicked and unjust: neither yet to a friend only, but also to our enemy. For the things are not ours: and justice requires of us, † to render to every one, as far as we can, what is his. Thus it is written in the Law

† Rom. 13. 7.
Mat. 22. 21.

Law of Moses, Deut. 22. 1, &c. Thou shalt not see thy brothers ox or his sheep go astray and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost thing of thy brothers; which be both lost and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Exod. 23. 4. If thou meet thine Enemies ox or his ass going astray, thou shalt surely bring it back to him again.

5. From my Text I must conclude in general, that we must not deceive our neighbour in any matter whatever, by a lie, or by an oath, or by any other way or means whatever. It is a very difficult thing to reckon up all the kinds of Deceits that are used in the world. And it is very sad and mournful to behold so many practised among ourselves, who pretend to be (as indeed we ought to be) the refined part of mankind, both for knowledge and piety; illuminated with the bright Rays of the Gospel of Jesus Christ.

* *Sand. ib.*
p. 189.

our Lord, to the discerning of all Truth and Error, all Good and Evil; and *purified* by his Holy Spirit, which he communicates to them that *believe* on his Name in a *special* manner, from the *Vices* and Corruptions which abound every where in the *dark* part of the world, the unbelieving *Jews* and *Gentiles*. * For in *Trade* and *Commerce*, are there not
 “ among us, even as among them, false
 “ weights and measures, false wares, false
 “ monies, false payments, false words, and
 “ false oaths too? In the common offices of *Neighbourhood*, *Friendship*,
 “ *Service*, or *Trust*, false promises, false
 “ performances, false tales, false shews,
 “ false reckonings? In the *Courts* of *Law*
 “ and all *Juridical* proceedings, false bills,
 “ false answers, false counsels, false pleas,
 “ false testimonies, false verdicts, false
 “ judgments? But among all the falsities there is none like unto the false oath for *hainousness* and *iniquity*. *Bold* men, that dare make God a party in their *Deceit*! as if he were as *blind* as their neighbour, and did not know: or as if he were as *corrupt* as themselves, and would comply with their *injustice*, and not *avenge* either that, or the *profanation* of his Name. *Bold* men, that dare *impre-*
 cate

cate a *Curse* upon themselves, and *provoke* the Almighty and Holy one to execute it! as if it would not come fast enough of *itself* for the wickedness of their Deceit. Bold men, that dare do this for the gain of a *little* worldly *pelf* and vanity! Whatever they do, I would advise them not to *swear falsely* in their Deceits: for this is not only a *double* iniquity, but most *hainous* in the sight of God, and will most certainly prove most *injurious* to their very *secular* advantage which they seek by it. But let them know withal, and all men whatever, that *all* Deceit, which *way* soever it be intended or effected, is altogether *odious* and hateful unto his Holy Majesty, the God of *truth* and uprightness: and that he that *accustometh* himself to any kind of it, except he *repent* and *turn* from it, how *much* soever he may *gain* by it at *present*, will pay most *dear* for it in the *end*. For should he gain the *whole* world, and lose his *soul*, what a *miserable* gainer would he be? He would be then utterly *undone* for *ever*. And lose his soul most certainly he *will*, whoever *lives* and *dies* in such *injustice* and *unrighteousness*. For God hath *peremptorily* so *decreed*, as we find it plainly written in the whole

* 1 Cor. 6. 9,
10. Gal. 5. 21.
Rom. 1. 18,
29. 31. Rev.
21. 8.

Volume of his Book, viz. * that no thief, no extortioner, no liar or deceiver, no unjust, no unrighteous man shall inherit the Kingdom of Heaven; but they all shall have their part in the Lake which burneth with fire and brimstone. And let them know too that God hath a judgment for them even in this present world: for this perhaps they will more regard, and it will work more upon them, because it is nearer to them, and very likely to fall upon them in a short time. Assuredly he is angry with them, and his Threat is actually gone out against them, and he executes it at his pleasure; when he will, they know not, but have cause enough to fear and expect it every day.

† Prov. 20. 21. This made Solomon say, † An inheritance may be gotten hastily [by fraud and tricks] at the beginning: but the end thereof shall not be blessed. For God hath no blessing for it, but a curse: and without his blessing, with his curse nothing is like to prosper long: he will make it to wither and decay; or will mix trouble and sorrows with it; so that it will be nothing worth at long run. And upon the same account he says, † Treasurer of wickedness [the greatest store of them] profit nothing: the wickedness of them eats out the

‡ Ch. 10. 2.

the heart and life and sweetness of them in length of time. * *Bread of deceit* (as *Ch. 20. 17.* he further adds) is sweet to a man [at present :] but afterward his mouth shall be filled with gravel. † The time will come, when † *Sand. ib. p. 386.* those morsels, which were pleasant in the chewing, shall be vomited up again with sorrow and bitterness of mind. What gained *Ahab* by it, when he had made himself Master of *Naboth's Vineyard*, but the hastening of his own destruction? What was *Gebazi* the better for the Gifts he received from *Naaman*; which brought an hereditary leprosie with them? What was *Achan* the richer for the golden Wedge he had saved out of the spoils, and hidden in his tent; which brought ruin upon him, and upon all that appertained to him? What profit had *Judas* of the thirty pieces of Silver, for which he sold his Master; when his Conscience reflecting on what he had done, he hanged himself? Have we not seen in our days men fat and flourishing, great and mighty with the Honour and Power and Estates of others, which they had gotten by Rebellion and Usurpation, wicked War, Plunder and Violence; by the wheel of Divine Providence turning about, and the free execution

cution of Human Justice, cast down from their Heighth and Excellency, and cast out of their rich and brave Possessions, insomuch that they became *low* and *poor* enough, and were even *despicable*? And never doubt but the same shall be seen again in all ages, even unto the end of the world; as long as God *hateth* iniquity, and *ruleth* in the Earth. For what says the *Psalmist*? * *Evil-doers shall be cut off: as the fat of lambs they shall consume away into smoke, the Lord shall destroy them. Sooner or later he will meet with as many of them as he pleases and sees fit, some way or other, either in their estates, or their persons, or their children: and so many of them he will punish, as shall be sufficient to deter the rest, and to warn all others also not to imitate them: † to the intent that all the world, by observing his hand and doing, may become righteous before him; which is the thing he desires and seeks.* For hear what the *Psalmist* says again: || *I was Envious at the foolish, when I saw the Prosperity of the wicked.—I went into the Sanctuary of God: then I understood their End. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation,*

* Psal. 37. 9.
20. & 145. 20.

† Eccl. 3. 14.
Exod. 9. 16.
& 14. 4.
Neh. 9. 10.
Isa. 26. 9.
1 Cor. 10. 6.
20. 12.
A Ps. 73. 3, 17.
18, 19.

desolation, as in a moment: They are utterly consumed with terrors. As a dream when one awaketh; so, O God, when thou awakest, thou shalt despise their image. They shall perish. And thus says Job, *Wherefore do the wicked live, become old, † Job 21, 7. yea, are mighty in power? So it is with some, as all do see: but then he adds, which is as manifest to all again, † How † Ver. 17, 18, oft is the candle of the wicked put out? and 19. how oft cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff which the storm carrieth away. God layeth up his iniquity for his Children: he rewardeth him, and he shall know it. Now Deceivers (as all do know) are of this cursed company: more or less they are all wicked. And therefore may they all expect to taste more or less of God's displeasure. In this sense take the words of Zophar, || He [the wicked, the unjust || Job 20, 15. man] hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.—That which he laboured for, shall he restore [whether he will or not] and shall not swallow it down [and so rest:] according to his substance shall the restitution be, and he shall not rejoice therein: Because he hath oppressed the

the poor, because he hath violently taken away an house which he builded not. Surely he shall not feel quietness in his belly, he shall not save of that which he desired: there shall none of his meat be left; therefore shall no man look for his goods. In the fulness of his sufficiency he shall be in straits: every hand of the wicked [the troublesome] shall come upon him. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. — A fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

6. We must make our neighbour Satisfaction for the injury which we have done him. He shall Restore (says my Text) the Principal, and shall add the Fifth part more thereto, and give it to him to whom it appertaineth, in the day of his Trespass-offering. And the Priest shall make Atonement for him before the Lord, and it shall be forgiven him. The Fifth
part

part here mentioned I take to be *positive* and only obligatory to the *Jews*, in that *Political* state which God had established among them for the *present*. But to *restore* to our neighbour the Goods which we have gotten from him by *deceit*, and withall to recompence the *damage* which he hath sustained thereby, to *satisfy* the wrong and injury we have done him, this is so *reasonable*, and so *just*, that *every one* upon that very account is bound to it; it ever was, and ever will be the Duty of *all* men whatever. There is no question but this will seem to many a very *hard* saying: the *Covetous* especially, who are greedy of the world, and will do any thing for it, the men that practise *deceit*, will think so. But as hard as it is, it is so full of *equity*, that all *approve* of it, even *these* wicked ones themselves, crying out for the *execution* of it, when others in like manner have *deceived* and *injured* them. Wherefore I say unto them, As ye would have others do to you, so do ye to them: *Restore* to your neighbour his own, the Goods or Money which by deceit and injustice ye have deprived him of, and make him also *satisfaction* for the *damage* which he hath sustained thereby. This is the way

way to come off *clearly* with him; he will be *reconciled* and speak *peaceably* to you; he will *pity*, and *pardon*, and not *punish*: or else he is very much to *blame*, and will turn the *anger* of God against himself, and may justly fear what ye had *cause* to fear, and might have *felt*, some *strokes* of his displeasure: for (as our Blessed Saviour hath told us) * if we *for- give* not men their trespasses against us († especially when they have *acknow- ledged* them, *repented* of them, and made us *satisfaction* for them) neither will he our Heavenly Father forgive us our trespasses against him. And let me then tell you, that this is the way also to come off *well* with Him, to get rid of the *sin* which ye have committed against him by the Injustice and Deceit. For says the Text, as ye have seen, *He that hath taken violently away, that hath de- ceitfully gotten, &c. shall Restore the Prin- cipal, and add a Fifth part thereto, and give it to him to whom it Appertaineth: then he shall bring his Trespass-offering, and the Priest shall make Atonement for him before the Lord: and it shall be For- given him* [|| the sin against the Lord.] So that without this, Restitution or Sa- tisfaction, there is no *forgiveness* to be ex- pected

* Mat. 6. 15.

† Ch. 18. 29,

34, 35. Luk.

17. 3, 4. See

also Jam. 2. 13.

¶ Ver. 2, 3, 4.

pected from God; but his *anger remains*, and the unjust and deceitful man is *liable* to his *vengeance*: yes, though the *Trespass-offering* be brought to the Priest for *atonement*, and it be also offered up by him unto the Lord for *that end*. For it is very manifest that this man hath *not repented*: * and without repentance we all know God doth *not forgive*. For how hath he repented, or is truly sorry for his sin, † who brings not forth *fruits meet* for repentance, who *turns* not from his evil way, who will not make *satisfaction* for the wrong he hath done, but only *offers up* something to God (and ordinarily it is as *little* as he can) in hopes to avoid his displeasure and *punishment*, still *continuing* in his *deceits* and *frauds*? It is plain that he is the same *unjust* person that he was: And then I say, there is *no forgiveness* for him with God: the *best Sacrifice* or *Oblation* he can bring, will not make *atonement* for him. || *The sacrifice of the wicked* (and such he plainly is) is *Abomination* to the Lord: he *rejecteth*, he *despiset*, he *abhorreth* it. * *To what purpose* (says he to the Jews, † who are as *Sodom* and *Gomorrah* for their *sins*) is the multitude of your *Sacrifices* unto me? I am Full of the

* Ezek. 18 30.
Mat. 3. 2, 7.
8, 10, 11. &
4. 17 Luk.
13. 3. & 24.
47. Act. 2 38.
† Act. 3. 19.
26. & 20. 21.
& 26, 18, 20.
Heb. 6. 1.

|| Prov. 15. 8.

* Isa. I 11, &c.
† Ver. 4, 6, 10.

the burnt-offerings of rams, and the Fat of fed beasts.—Bring no more vain oblations, incense is an Abomination unto me: the New-moons and Sabbaths, and the calling of the Assemblies I cannot away with,—my soul Hateth.—When ye make many Prayers, I will not hear: your hands are full of Blood. * He that killeth an Ox (says God again) is as if he slew a Man: he that sacrificeth a Lamb, as if he cut off a Dogs neck: he that offereth an Oblation, as if he offered Swines blood: he that burneth Incense, as if he blessed an Idol. They have chosen their own ways, and their soul delighteth in their Abominations. Thus, † all their Righteousness [all their Holy things, their Sacrifices, Oblations, Incense, Fasts and Feasts, and their very Prayers] were (as the Prophet Isaiah confessed before the Lord) as Filthy Rags, viz. || by reason of their manifold heinous sins. Wherefore they are advised to turn from their evil ways, that they may be forgiven: and God upon this, and only so, promiseth forgiveness. * Wash ye, make you clean: put away the evil of your doings from before mine eyes, saith the Lord: though your sins be as Scarlet, they shall be as white as snow. If ye be willing and obedient,

* Ch. 66. 3.

† Ch. 64. 6.

|| Ver. 5, 7.
See Ch. 57. 3.
Ec. Mic. 7.
2, &c.

* Isa. 1. 16,
&c.

dient, ye shall eat the good of the land:
 but if ye refuse and rebel, ye shall be de-
 voured by the sword. * If the wicked Re- * Ezek. 33 15.
 store the pledge, give again that he had
 robbed, he shall surely live, he shall not
 die. † Wherewithal shall I come before † Mic. 6 6,
 the Lord, and bow myself before the high &c.
 God? shall I come before him with Burnt-
 offerings, with Calves of a year old? will
 the Lord be pleased with Thousands of
 Rams, or with Ten thousands of Rivers of
 Oyl? shall I give my First-born for my
 transgression, the fruit of my body for the
 sin of my soul? He hath shewed thee, O
 man, what is Good; and what doth the
 Lord require of thee, but to do Justly,
 and to love Mercy, and to walk Humbly
 with thy God? And so our Blessed Saviour
 adviseth in the matter, when we come
 to offer up our spiritual sacrifices accord-
 ing to his Gospel, which are our Prayers:
 || If thou bring thy gift to the Altar, and || Mat. 5 23, 24.
 there remembreth that thy brother hath
 ought against thee [for defrauding him, or
 any other way wronging him, either by
 word or deed *:] leave there the gift * See V. 22.
 before the altar, and go thy way, first be
 reconciled to thy brother [by making him
 satisfaction, and asking him pardon:]
 and then come and offer thy gift. Which
 is

* Epist. 54.

is to say, then, and not till then, thy gift, thy spiritual sacrifice, thy prayer will be accepted, and God will forgive thee the sin. *Non dimittitur peccatum* (* says S. Augustin) *nisi restituatur ablatum*: The sin is not forgiven, unless the Goods unjustly gotten be Restored. I understand he means, where there is ability and opportunity to restore them, or (which is all one) to make satisfaction for them: and where there is not, there is an absolute willingness and true desire. For otherwise (as he adds) *Si res aliena propter quam peccatum est, cum reddi possit, non redditur, non agitur penitentia, sed fingitur*, Our Gift, our Sacrifice, our Prayer, all our Religious performance, is but a feigned Repentance, nothing but Hypocrisy. With the Restitution or Satisfaction there must go Confession: and with Confession hearty Sorrow: and after that must follow the Forsaking of the sin. † A broken and a contrite Heart (says David) God will not despise. || He looketh upon men (says Elihu) and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. And says Solomon, * He that Confesseth his sins, and

† Ps. 51. 17.

|| Job 33. 27,
28.

* Prov. 28. 13.

and forsaketh them, shall have mercy. If our hands still hold the unjust gain, we do but lift them up to arraign and condemn ourselves. If such as we were, such we still are, deceivers and unjust, we shall find no Atonement at the Altar, no Pardon at the Throne of Grace. What do we in this case but shew our selves to God that we are even those whom he hath detested and sworn shall die? What do we but dissemble with him, and think to impose upon him, thrusting our selves among the Croud and Multitude of his Worshippers, hoping to share in his Grace and Blessing with the rest, his true and holy Servants; as if he knew not our Hypocrisy, as if he saw not our Frauds, the stolen Goods in our House, the extorted Gain in our Hands, the invaded Inheritance in our Possession? Well: neither Restitution without Repentance, nor Repentance without Restitution will avail us. God will have both: the former, that Recompence may be made to our Neighbour for his loss; and the latter, that some Satisfaction also may be offered to Himself for the Violation of his Law, such as he will accept through Jesus Christ his Son, our Saviour. Shameful indeed it is, and very irksom to us, to

bring back the stolen Goods, and repay the unjust Gains, to satisfy for our Deceits and Injustice; so manifestly and openly to *acknowledge* our selves Cheats, Robbers and Oppressors. But a *greater* shame it was, and *more* it should have grieved us, that we *committed* the abomination: and *better* it is to have all the reproach of the *World* lie upon us, than the heinous and heavy Guilt with the Displeasure of the *Almighty*. I say therefore unto you, Confess your faults one to another, bring back what ye took away, restore what ye extorted, satisfy for the wrong ye have done: Come to the Priest, the Minister of God, and let him hear the matter, that he may make Atonement. It is *grievous*: But why then did ye *sin*? Do ye think to offend the Lord *Jehovah*, the Holy and Great Sovereign of Heaven and Earth, and come off for *nothing*? Spare not a Lamb, nor a Bullock, nor *all* the Beasts ye have, nor yet your own *Heart* for the Sacrifice, to be cut in *pieces* and broken to *shivers*. It is *well* (and *thank* God for his Mercy and Condescension) if by all, ye can get *rid* of your sins; the wages of which is *Punishment* and Misery, what God pleases in *this* life; and certainly

Eter-

Eternal, most exquisite Torment, the torment of Hell-fire in the life to come.

Here let me observe to you, and I pray you mind it well, What a *trouble-some* thing Sin is. The Offence must be *acknowledged*, and the Injury *repaired*: *Sacrifice* must be offered; * up to *Jerusalem*, where the *Temple* was built by God's appointment for *that* purpose, must the man travel to the Priests to make *atonement* before the Lord. And though we are now freed from the *Mosaic Service*, yet still as hard a task lieth on us: which is to offer to God a *broken and contrite Heart*: than which we can sooner give, not only a *Ram*, but a *fatted Ox*. We must be truly *sorry* and *ashamed*: we must *supplicate* for pardon, and that *importunately*: we must *repent* unfeignedly, and *reform* sincerely: we must shake our Neighbours Goods out of our *lap*, and the *Lust* too which betrayed us to the *Injustice*, must we eradicate out of our *hearts*. Which are two very hard things for *Corrupt* men to do, to part with *Money*, and the Love of it. And therefore we see so many return from the place of *Atonement* with both still *lingering* about them, the *defrauded Goods*,

* Deut. 12 11, 26. 27. & 14. 24, 25. Psal. 122. 4.

and their Coverous Affections, just such Sinners as they came,

When God awakens, then is there a *thorn* in the side, a *worm* in the heart, secret *confusion*, fear of *death*, horrible *shaking* and consternation in prospect of the *Judgment-day*. So it is, let the Guilty *brave* it out as well as they can before the World, walk haughtily in others Vineyards, and have the Musick playing and Wine to cheer their hearts, and with a lusty Courage devour the Prey. Away with this gnawing and vexing thing: keep we from this Confusion and Shame; from Sin, that we may look God and Men in the face with *boldness*; from Sin, which now *pleases*, and then presently *stings*, and at last *damns Eternally*. When we keep our selves in Innocency, then have we no more to do but to eat our Bread with *cheerfulness*, praising God for his Bounty, and committing our selves to his good Providence, and at last wrap up our selves in *peace*, and so *depart*; depart to our blessed Inheritance of *life and glory*, prepared for us in the other World.

Before I conclude, shall I warn and beseech you to take heed of *Covetousness*,
Which

Which is the *spring* and fountain of all Injustice, and of a thousand Sins more: * *the root* (as S. Paul speaks) of all evil. 1 Tim. 6. 10. Which makes a man *deceive* his Friend, *break* his Promise, and *betray* his Trust: *Oppress* the Poor, the Fatherless, and the Widow: *rebel* against his King, as *Ahio-phai* did; *fight* against his Father, take his *Crown* from him, and seek to deprive him of his *Life*, as *Absalom* did; and even *sell* his *Saviour*, as *Judas* did: *lie* and *dissemble* egregiously; *invent stratagems*, and *lay snares*; *violate* his solemn Oath, and *swear falsely* against his *Knowledge* and *Conscience*: *fly* to the *Devil* for his Aid, (as *Witches* and *Conjurors*, and such as *seek* to them, do) *devoting* himself to his *service*, and *pawning* his *soul* and *body* for the obtaining of it. Consider seriously, I pray you, *What* it is for, that all these horrid things are done. It is only for a *little more* of this dirty *Earth*: which will be but of *little advantage* to us, tho' it do for us *all* the good it can: only fill our belly with *better meat*, and clothe our back with *better apparel*, and afford us a *better house* to lodge in; or lie in our *barns* and *stables*, and *fields*, and make us look a *little bigger* in the *World*: which cannot add a mite to our *wisdom*,
or

or our *piety*, nor a minute to our *life*, nor let us a step nearer *heaven*: For the *poor* are as wise and as pious as the *Rich*, and live as long and go as soon to *Heaven* as they. And who would *cheat* his Neighbour, a *stranger*, or a very *enemy* for such a *vanity* and trifle? But if men will be rich, why do they not take the *honest* way, which is by dealing *justly*, and fearing *God*? And were Riches ten times *better* than they are, could they do ten times more for us than they can; yet were it not better let them alone, let them lie in the dirt for dogs and swine, than take them up with the reproach of *Knaves*, and with the *Curse* of *God* upon us?

Now to Conclude: By all that hath been said, we may learn this great Truth, That as we call our selves *Christians*, so we ought to be *honest* Men. Whatever some may think of their *Faith*, * *Justice* I am sure is a *good work*: † and not the hearer, nor *believer* of the Law is *just before God*, but the *doer* of it, and he alone shall be *justified*. Fraud and deceit is condemned at all the Tribunals of *Men*: and much rather will it be condemned at the Tribunal of *God* most Righteous. Before whom we shall all *one day* appear: and

* Mic. 6. 8.

Mat. 23. 23.

† Rom. 2. 13.

Mat. 7. 24, &c.

Jam. 1. 22, &c.

& 2. 17, &c.

and even now are we all in his sight. He is Judge, and Witness too, beholding all that is done, all that is spoken, and all that is contrived, how subtilly or how secretly soever. The Consideration of which should awe us, if vertue it self cannot perswade us. And let no one think, that he will either spare him for his poverty, or for his grandeur; but one equal sentence he will pass upon all, and the same punishment inflict on all, whoever are alike guilty. As sometimes he commanded the Judges of Israel, so will he himself do. * Judge uprightly, neither favouring the Potent nor the Indigent. All he will call to his Bar, and every secret thing he will bring to light: And then † *be that hath done wrong*, whoever he be, Master or Servant, Father or Child, Husband or Wife, King or Subject, shall receive for the wrong which he hath done: for with him there is no respect of persons.

* Levit. 19.
15.

† Col. 3. 25.
See Ver. 18.
Ch. 4. 1.
Eph. 6. 1,
5, 9.

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